

ARCHAEOLOGICAL SURVEY OF INDIA

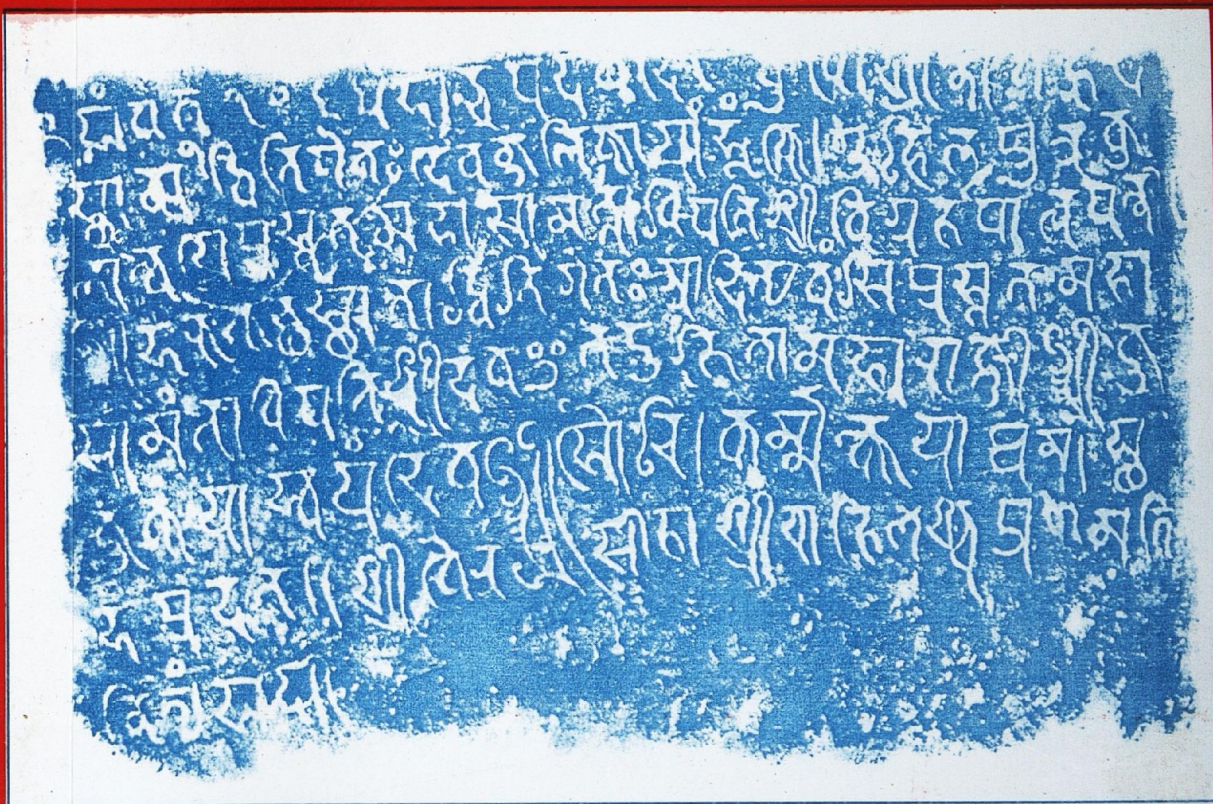
ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1987 - 88



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PREFACE

I am extremely delighted to place in the hands of the readers and research scholars the present volume of **Annual Report on Indian Epigraphy**. The finalization of the Report was delayed on account of some unforeseen circumstances. I received valuable suggestions from Dr.K.V.Ramesh, former Joint Director General, when the report was under preparation. Dr.M.D. Sampath, Chief Epigraphist, Dr.M.I.Quddusi, Superintending Epigraphist for Arabic and Persian Inscriptions, Nagpur, Dr.S.Subramonia Iyer, Deputy Superintending Epigraphist, Mysore (since retired), Sri. M.Jayarama Sharma, Deputy Superintending Epigraphist, presently posted at Madras, Sri.T.S.Ravishankar, Deputy Superintending Epigraphist, Sri.N.Nanjundaswamy, Dr.C.A.Padmanabha Sastry, Sri D.M.Nagaraju and Sri.Jayaprakash, Assistant Superintending Epigraphists and other members of the technical section have spared no pains in helping me to bring out the report expeditiously. Sri G.S.Ravishankar and Sri.R.Gnana Prabhu have done their best to help me in the preparation of the fair copy of the report. Sri P.B.Balasubramanya has rendered assistance in the press work. Dr.K.M.Bhadri, Deputy Superintending Archaeologist who was a member of this office earlier has rendered valuable assistance in the work.

I am deeply beholden to Sri Ajai Shankar, I.A.S., our beloved Director General for kindly permitting me to have this Report composed through the D.T.P., on account of which the Report could be composed within a short time. Sri S.K.Mathur, I.A.S., Additional Director General was a source of encouragement to me throughout. Sri Satya Pal, Director (Administration) and Sri Mahendra Mohan, Deputy Director (Accounts) took personal interest in my work. My sincere thanks are due to them.

Sri S.K.Lakshminarayana *alias* Babu, Proprietor, Readyprint, Mysore has done his best in getting the report through the D.T.P. and providing laser printouts. My sincere thanks are due to him. I am deeply beholden to Dr.V.Prakash, Director, Central Food Technological Research Institute, Mysore, for taking-up the printing work in their press. Sri H.Y.Mahakuteswar, Head and Sri S.Umesh, Technical Officer, Sri.P.S.Ganesh Prasad and Sri C.N.Janardhana of FOSTIS, CFTRI, have produced this publication with an attractive get-up and in a record time. My sincere thanks are due to them.

Mysore
1-1-97

Madhav N.Katti
Director (Epigraphy)

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Topographical Index of Inscriptions

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and Number
ANDHRA PRADESH			
Guntur	Sattenapalle	Amarāvati	B 1-3
Do.	Vinukonda	Vinukonḍa	B 4-6
Khammam	Khammam	Anāsāgar	B 7
Do.	Do.	Jallēpalli	B 8
Do.	Do.	Muḍigonḍa	B 9
Do.	Do.	Nelakonḍapalli	B 10
Do.	Do.	Pammy	B 11-12
Do.	Do.	Yaḍavalli	B 13
Nellore	Gudur	Chittēḍu	B 14
Do.	Do.	Gunupāḍu	B 15
Do.	Do.	Kōṭa	B 16
Do.	Do.	Manubōlu	B 17-19
Do.	Do.	Vākāḍu	B 20
Do.	Do.	Yērūru	B 21-22
Do.	Nellore	Akkampēṭa	B 23
Do.	Do.	Maḍamannūru	B 24-25
Do.	Do.	Muttukūru	B 26
Do.	Venkatagiri	Akkasamudram	B 27-28
BIHAR			
Jahanabad	Kako	Bamai	C 1
Monghyr	Monghyr	Maulānagar	C 2-4
Do.	Shaikhapura	Chewāṛa	C 5-7
Patna	Danapur	Dānāpūr	C 8-9
Do.	Do.	Sherpūr	C 10
Do.	Patna City	Paṭna	C 11-38
Do.	Patna Sadar	Phulwāri Sharīf	C 39
GUJARAT			
Ahmadabad	Ahmadabad City	Aḥmadābād	C 40-41
Bharuch	Bharuch	Bharuch	B 29
Bhatpur	Bhatpur	Bhatpūr	B 30
Khedā	Khambhat	Khambhāt	C 42
KARNATAKA			
Bangalore	Bangalore	Bangalore	B 31
Belgaum	Athni	Athni	C 43
Do.	Chikkodi	Kharoshī	C 44
Do.	Gokak	Gokāk	C 45-47
Do.	Ramdurga	Torgal	B 35
			C 48-50
Do.	Saudatti	Hire Kumbi	C 51-52
Kolar	Kolar	Nandi	B 32
Mysore	Mysore	Doḍḍa-Vokkalagēri	B 34
Do.	Do.	Mysore	B 33
North Kanara	Bhatkal	Bhaṭkaḷ	C 53-58
Do.	Karwar	Kārwar	C 59
Raichur	Koppal	Haḷe-Kumṭe	B 36-37

Topographical Index of Inscriptions - *Contd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and Number
Do.	Raichur	Chicksugūr	B 38-39
Do.	Do.	Dēvanapalli	B 40
Do.	Do.	Dēvasugūr	B 41-43
Do.	Do.	Gunjahalli	B 44-48
Do.	Do.	Hosapēṭha	B 49
Do.	Do.	Jegarkal	B 50
Do.	Do.	Kalmala	B 51-54
Do.	Do.	Maṁdāpūr	B 55-56
Do.	Do.	Manslāpura	B 57-59
Do.	Do.	Merchaḍa	B 60-61
Do.	Do.	Yeragera	B 62-63
Shimoga	Shimoga	Mallēnahalli	B 64-66
South Kanara	Mangalore	Mangalore	C 60-62

MADHYA PRADESH

Mandasaur	Bhanpura	Chibbarnala	B 67
Do.	Mandasaur	Mandasaur	B 68-77
Do.	Nimach	Jīran	B 78-91
Morena	Sheopur	Sheopūr	C 63-69
Do.	Do.	Soin Kalan	C 70-71
Shivpuri	Kolaras	Kolāras	C 72
Do.	Do.	Ranod	C 73-78
Do.	Narwar	Daulatābād (now deserted)	C 79
Do.	Do.	Narwar	C 80-82
Do.	Shivpuri	Shivpuri	C 83

MAHARASHTRA

Akola	Akola	Ākolā	C 84-88
Do.	Balapur	Pātūr	C 89-90
Do.	Mangrulpur	Mangrūlpūr	C 91-92
Do.	Murtuzapur	Kārañja	C 93-95
Do.	Washim	Wāshim	C 96-97
Amaravati	Achalpur	Achalpūr	C 98-100
Do.	Amravati	Amrāvati	C 101-04
Buldhana	Chikhli	Deulgāon Rājā	C 105
Do.	Jalgaon	Jalgāon	C 106
Do.	Do.	Rasūlpūr	C 107
Do.	Malkapur	Malkāpūr	C 108 -11
Do.	Mehkar	Lonār	C 112
Greater Bombay	Borvili	Elephanta	B 93
Do.	Do.	Kanhēri	B 92
Latur	Nilanga	Bhīngōli	B 94
Do.	Do.	Kanhēri	B 92
Latur	Nilanga	Bhīngōli	B 94
Do.	Do.	Sirūr - Anantapāl	B 95-96
Pune	Visapur	Visāpūr	B 97-101
Yeotmal	Darwha	Dārwha	C 113-15
Do.	Yeotmal	Yeotmal	C 116 -17

Topographical Index of Inscriptions - *Concl'd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and Number
RAJASTHAN			
Bundi	Bundi	Būndī	C 118-20
Do.	Kesho Rai Patan	Kesho Rai Patan	C 121
Do.	Naenwa	Naenwa	C 122-23
Kota	Kishenganj	Nāhargarh	C 124
Do.	Pipalada	Khaṭolī	C 125
Do.	Sangod	Bāpaurkalān	C 126-27
Sawai Madhopur	Hinduan	Hindaun	C 128
Do.	Khandar	Chhān	C 129-33
Do.	Do.	Khandār	C 134-35
Do.	Sawai Madhopur	Sherpūr	C 136
Do.	Toda Bhim	Toḍa Bhīm	C 137-38
Tonk	Tonk	Ṭonk	C 139-44
TAMILNADU			
Chingleput	Chingleput	Kāñchīpuram	B 102-04
Coimbatore	Avinashi	Śēvūr	B 105-19
Do.	Mettupalayam	Bellādi	B 120
Madras	Madras	Madras	A 1
South Arcot	Viluppuram	Eśālam	A 1
Tiruchchirappalli	Tiruchchirappalli	Tiruverumbūr	B 121
Do.	Udaiyarpalayam	Kīlappaluvūr	B 122-28
UTTAR PRADESH			
Harodi	Bilgram	Baghād	C 145
Do.	Do.	Mallawān	C 146
Do.	Sandila	Ghausganj	C 147
Unnao	Hasanganj	Āsiwan	C 148
Do.	Do.	Jhalotar	C 149-50
Do.	Do.	Nohān	C 151-52
Do.	Do.	Nawābganj	C 153
Do.	Do.	Neotani	C 154-57
Do.	Do.	Newalganj	C 158
Do.	Safipur	Bāngarmau	C 159-62
Do.	Do.	Qāzīpūr	C 163
Do.	Do.	Safipūr	C 164-74
Do.	Do.	Sainta	C 175
Do.	Do.	Takiya	C 176
Do.	Unnao	Unnāo	C 177-81
WEST BENGAL			
Malda	English Bazar	Mahdīpūr	C 182-90
Do.	Do.	Mālda Town	C 191-93
Do.	Kalia Chak	Chaspara	C 194
Do.	Do.	Māsimpūr	C 195-97
Do.	Do.	Shujāpūr	C 198

Dynastic Index

Dynasty	Appendix	Number
‘Ādil Shāhī	C	43, 48-49
Chāḷukya of Kalyāṇa	B	40, 50, 53, 62
Chāḷukya of Vātāpi	B	64 - 65
Chōḷa	A	1
	B	24, 119, 122-25
Hoysaḷa	B	107
Kaḷachūri	B	94
Kākatīya	B	10-11
Lodī	C	135
Mamlūk	C	143
Mughal	C	26, 65, 72-78, 81, 84, 98, 124
Nawwābs of Awadh	C	148, 153, 164
Nawwābs of Ellichpūr	C	99
Noḷamba	B	32
Recheṇḷa Chiefs	B	7
Rāshtrakūṭa	B	51-52
Rulers of Būndī	C	125
Rulers of Koṅgu	B	105-06, 108 112-19
Sātavāhana	B	99
Sultāns of Bengāl	C	1, 182, 187-93, 198
Sultāns of Mālwa	C	63, 122
Sūr	C	66, 79
Tughlaq	C	42
Vēlama Chiefs	B	8
Velugōṭi Chiefs	B	27, 28
Vijayanagara	B	4, 16, 20, 34, 120-21
Miscellaneous	C	2-25, 27-41, 44-47, 50-62, 64, 67-71, 80, 82-83, 85-97, 100-21, 123, 126-24, 136-42, 144-47, 149-52, 154-63, 165-81, 183-86, 194-97

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Language	Appendix	Number
Arabic	C	1, 24, 36, 47, 50-51, 56-62, 64, 67-71, 89-90, 113-17, 121, 129-33, 137, 139-40, 142-44, 150, 183-87, 189-92, 194-98
Arabic and Persian	C	8, 10, 15, 21, 40, 44-45, 52, 65-66, 79, 81-82, 119, 122, 124, 128, 160, 182, 193
English	C	53-55
Gujarātī and Persian	C	85
Kannāḍa	B	32-66, 94
Local Dialect	B	72-74, 76, 87-90
Persian	C	2-7, 9, 11, 13-14, 16-20, 22, 25-27, 29-35, 37-39, 41-43, 46, 48, 63, 72-78, 80, 83-84, 91, 93-94, 96, 98-99, 106-09, 118, 120, 125, 134-36, 138, 141, 145-49, 152-59, 161, 163-72, 174-78, 180-81, 188
Persian and Arabic	C	28
Persian and Hindi & English	C	100
Persian and Kannāḍa	C	49
Persian and Local Dialect	C	123
Persian and Marāṭhī	C	92
Persian and Urdū	C	23
Prakrit	B	1-2, 67, 92, 97-101
Sanskrit	A	1
	B	29-30, 68-69, 75, 77-84, 91, 93, 96
Sanskrit (corrupt)	B	71, 85-86
Sanskrit and Telugu	B	10
Tamil	A	1
	B	22, 24, 31, 102-28
Telugu	B	3-9, 11-21, 23, 25-28
Urdū	C	12, 86-88, 95, 97, 101, 103-05, 110-12, 126-27, 151, 162, 173, 179
Urdū and Marāṭhī	C	102

Index of Inscriptions according to Scripts

Script	Appendix	Number
Brāhmī	B	1-2, 30, 67, 92-93, 97-101
Grantha	A	1
Kannada	B	3, 32-66, 94-95
Nāgarī	B	29, 68-76, 78-91, 96
Nāgarī and Nasta'liq	C	85
Naskh	C	1, 15, 21, 24, 36, 42, 44-48, 50-51, 60-64, 66-72, 86, 113-17, 119-22, 124, 129-30, 133, 135, 137, 139-44, 150, 166, 175, 183-89, 193-97
Naskh and Nasta'liq	C	10, 82, 106, 28, 160
Naskh in Tughra	C	52, 56, 90, 191-92, 198
Naskh in Tughra ma'kūs	C	190
Nasta'liq	C	2-9, 11-14, 16-20, 22-23, 25-28, 3-35, 37-39, 41, 49, 65, 73-81, 83-84, 87-89, 91, 93-99, 101, 103-04, 107-12, 118, 125-27, 134, 136, 138, 145-49, 151-59, 161-65, 167-74, 176-81
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Nasta'liq and Nāgarī and Roman	C	100
Nasta'liq and Naskh	C	29
Nasta'liq and Thulth in Tughra	C	105
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Siddhamātrikā	B	77
Tamil	A	1
	B	22, 24, 31, 102-28
Telugu	B	4-21, 23, 25-28
Thulth	C	40, 43, 131
Thulth and Naskh	C	132, 182
Tughra	C	57-59

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INTRODUCTION

GENERAL

During the year under report, one copper-plate grant and 326 stone inscriptions were examined by the Epigraphical Branch. Of these, Appendix A contains the copper plate charter. Appendix B includes 128 stone inscriptions, the majority of which were collected by the members of this branch. In Appendix C are included 198 Arabic and Persian inscriptions examined by the Superintending Epigraphist for Arabic and Persian Inscriptions. Appendix D contains the list of negatives of the photographs taken during the year.

Dr.K.V.Ramesh, Director (since retired as Joint Director General) visited Madras and copied a copper-plate inscription (No.A 1). I visited Greater Bombay and Pune Districts of Maharashtra and Chingleput District in Tamilnadu and my collection includes Nos.B 93 and B 97-102. Dr.Venkatesha, Assistant Superintending Epigraphist (since retired) visited some places in Latur District, Maharashtra and Mandasaur District, Madhya Pradesh and copied some inscriptions. Among them Nos. B 67, 70, 78, 82 and 94 are noteworthy. Sri D.M.Nagaraju, Senior Epigraphical Assistant (presently Assistant Superintending Epigraphist) conducted the village to village survey of Raichur Taluk in Raichur District, Karnataka, besides visiting some other places in Karnataka and his collection includes Nos.B 50-51 and 62. Sri S.Nagarjuna, Senior Epigraphical Assistant visited some places in Tamil Nadu and his collection includes Nos.B 106,116,120 and 122.

Estsampages and photographs of some inscriptions were received from the Vadodara circle, Vadodara, Gujarat State and Sri Kailasa Chandra Pandeya, Mandasaur, Madhya pradesh. Our thanks are due to them for their help in this regard.

In examining the estampages of inscriptions noticed in Appendices A and B and in the preparation of the report and making it press-ready, I was assisted by Dr.M.D.Sampath, Superintending Epigraphist (presently Chief Epigraphist), Sri M.J. Shrama, Dr. S. S. Iyer(since retired) and Sri.T.S.Ravishankar, Deputy Superintending Epigraphists, Dr. Venkatesh (since retired), Shri N.N. Swamy, and Sri D.M.Nagaraju, Assistant Superintending Epigraphists, Sri S.Nagarjuna and Dr.S.Swaminathan, Senior Epigraphical Assistants and other members of the technical staff. Dr.Sundaram (Epigraphist), Shri P. Venkatesan, Superintending Archaeologist, presently working in the Epigraphy Branch, at Madras and Dr. K.M. Bhadri, Superintending Epigraphist rendered valuable assistance at various stages. To all of them my sincere thanks are due.

During the year under review facilities for doing research on Indian Epigraphy and allied subjects were provided to scholars from India and abroad.

198 Arabic and Persian Inscriptions, listed in Appendix C were examined by the Office of the Superintending Epigraphist for Arabic and Persian Inscriptions, Nagpur. These inscriptions were copied from different places in Bihar, Gujarat, Karnataka, Madhya Pradesh, Maharashtra, Rajasthan, Uttar Pradesh and West Bengal by Sri N.M.Ganam, Superintending Epigraphist (since retired), assisted by Shri M.F.Khan, then Deputy Superintending Epigraphist (since retired), Sri S.S.Hussain, Assistant Superintending Epigraphist (since retired) and Sarvashri Dr.M.Y.Quddusi and G.S.Khwaja, Senior Epigraphical Assistants and Sri M.I. Quddusi, then Senior Epigraphical Assistant and presently Superintending Epigraphist. The list includes epigraphs from old collections of the Epigraphy Branch as well as a few previously published epigraphs, a re-examination of which has been quite useful.

COPPER PLATE

CHŌḶA.- No.1 A from Eśālam, South Arcot district, Tamil Nadu is dated in the 24th regnal year of the Chōḷa king Rājēndrachōḷa I (1036 A.D.). It furnishes the genealogy of the Chōḷa kings commencing from the mythical figure Manu and gives an account of Rājendra Chōḷa's predecessors like Vijayālaya, Āditya I, Parāntaka-I, Āditya and Karikāla. It states that Āditya I (871-907 A.D.) gilded the famous Śiva temple at Chidambaram. It also furnishes an important historical fact that Āditya-Karikāla (960 A.D.) defeated and killed his Pāṇḍyan adversary Vīra-Pāṇḍya and placed his head on a pole at Thaṇjāvūr, a fact hitherto not known. It further informs that Rājarāja I (985-1014 A.D.) constructed a magnificent Śiva temple at Taṇjāvūr and donated to it all the wealth which he had seized from his enemies.

Regarding Rājēndra I, the plates mention that he had constructed the temple at Gaṅgaikoṇḍa-Cholēśvaram (i.e., Gaṅgaikōṇḍachōḷapuram). The record states that Rājēndra I had clubbed a few villages into one unit and named it as Vikramachōḷanallūr, after his title *Vikramachōḷa*, and donated it to the temple of Tiruvīrarāmēśvara. The lands were also freed from taxes.

INSCRIPTIONS ON STONE AND OTHER MATERIALS

CHĀḶUKYA OF VĀTĀPI.- No.B 64 and 65 from Mallēnahalli in Shimoga Taluk and District, Karnataka, are found engraved on a pillar found in the village. They belong to the reign period of Kīrttivarman of the Chalukya family of Vātāpi. Both the inscriptions mention Dōsiyara as the governor of Banavāsi-12000 province. The records are interesting from the point of view of the reference to the above mentioned territorial division. In this connection we may recall the earliest reference to the introduction of numerical territorial divisions in Karnataka to the end of 7th century A.D. (*S.I.I.*, Vol.XX, No.4.), taking into account the details given therein. The system introduced by Chāḷukya Vikramāditya I, son of Pulakēśin II was continued by his successors in a meticulous way for the sake of stability and economic progress of the empire. The system of numerical territorial divisions was mostly followed in Karnataka and the neighbouring regions (for further details see *JPNSI*, Vol.II, pp. 65-72).

It is interesting to notice here that the inscription under reference mentions Dōsiyara as the local governor. He is referred to as Dōsi and Dōsirāja in the Diḍgūr inscription of Kīrttivarman II (*Ep.Ind.*, Vol.VI, p.253) and Vakkalēri plates (*Ep.Ind.*, Vol.V, p.20) of the same ruler.

In yet another record (No.B 66) from this place, which does not mention the name of the ruling king or the date, there is a reference to a certain Mārakke-arasa as the administrator of the *nāḍu* (name not specified). He is referred to as the governor of Banavāsi-12000 province in other inscriptions. In the Siḍenūr record, he is mentioned as the governor of Banavāsi-nāḍu and as a subordinate of Dhōrapparasa i.e., Rāshtrakūṭa king Dhruva (780-94 A.D.). Also Māra of the Kachchavi inscription belongs to the reign period of the above mentioned king. On the basis of the similarity of the palaeography of the present record with that of Siḍenūr, Kachchavi, Naregal etc., all of which have been assigned to the 8th century A.D. and on circumstantial evidence, Mārakke-arasa of our record can be identified with his namesake figuring in the Siḍenūr inscription (See *JESI.*, Vol.XIV, pp. 74-76). The name Kesugalla from where Sīriyamma, the administrator of the *ūru* hailed, may be identified with Mallēnahalli, the findspot of our record.

RĀSHṬRAKŪṬA.- No. B 51 from Kalamala in Raichur Taluk and District, Karnataka, is engraved on a slab set up in front of the Bhōgēśvara temple in the village. It is in Kannaḍa language and characters of 10th century A.D. It is dated in Śaka 861, Hēmaḷambi (939 A.D.), other details of date not being available to enable us to tally the date of the record. It belongs to the reign period of Rāshtrakūṭa Kannaradēva (i.e., Kṛishṇa III) and registers a gift of 34 *mattars* of land, measured by *rājamāna*, to the deity Mallikārjunadēva by Chaṭṭarasaru and Piṭṭabbe, on

the occasion of *Uttarāyaṇa-saṅkrānti*. The gift seems to have been entrusted to Kalma-
leyāditya-bhaṭāra.

The Śaka date 861 is a mistake for 859 during which year the cyclic year Hēmaḷambi falls. But on this date Kṛishṇa III is not known to have ascended the throne. Karhād (*Ep.Ind.*, Vol.IV, pp.281 ff.) and Deoli plates (*Ibid.*, Vol.V, pp.188 ff.) make it clear that Kṛishṇa III was on the throne sometime before December 939 A.D. (A.S. Altekar, *The Rāshtrakūṭas and their times*, p.115)

The reference to Chaṭṭarasa in this record is of considerable significance. We know of one chief Chaṭṭeyadēva from the inscription of Hechche in Sorab Taluk, Shimoga District as ruling over Gōva-Banavāsi. He is stated to have belonged to the family of Māṭūru. This record states that he along with another chief Māchidēva made grants on the occasion of *Uttarāyaṇa-saṅkrānti* in the year Śaka 861. The details of date viz., Śaka 861, Vikāri, Monday, Uttarāyaṇa-saṅkrānti are not sufficient for verification in the absence of month, *tithi* and *naskshatra*. It is quite likely that the date of our record was 23rd December 939 A.D., in which case the cyclic year Hēmaḷamabi is to be taken as a mistake for Vikāri.

In both the records, the chief under review is referred to as a *mahāsāmanta* of Rāshtrakūṭa Kṛishṇa (*i.e.*, Kṛishṇa III). On account of the two records containing one and the same date and the overlord being common in both the records, *Viz.*, Kṛishṇa III, Chaṭṭarasa and Chaṭṭeyadēva are to be taken as one and the same person. (For a detailed discussion about the identification of the donor of our record, see, *JESI*, Vol.XVII, pp. 82-83).

CHŌḶA.- No.B 122 from Kīḷappaḷuvūr in Uadiyapalayam Taluk of Tiruchchirappalli District, Tamil Nadu is one among the many records that is of great interest. This record, engraved on the north wall of the central shrine in the temple of Tiruvālanduraiyār (or Vātamūḷēśvara or Paśupatiśvara temple) at the above place belongs to the reign of Chōḷa Parakēśari. It registers the gift of 20 sheep in order to provide food-offerings to the deity Mahādēva of Tiruvālandurai by certain Kaviśiyaṅ Nakkāṅ Mārabirāṅ *alias* Nambi Ārūran of Maṅgaḷa-nāḍu, who supervised the construction of the temple raised by the Paḷuvēṭṭaraiyar chief Maṇavaṅ Kaṇḍaṅār. It may be inferred from the above two records that the construction of the temple which was commenced in the 9th year of the reign of Parakēśari continued upto 15th year of the same king.

The Paḷuvēṭṭaraiyar chiefs enjoyed the feudal status under the Chōḷa kings. They were responsible for several munificent gifts to the temples at Kīḷappaḷuvūr and Mēlappaḷuvūr. Four generations of members of this family are known from the records of Rājakēśari Āditya, Parakēśari Parāntaka I, Rājakēśari Sundarachōḷa, Parakēśari Uttamachōḷa and Rājakēśari Rājarāja I. There are at least eight members of the family whose names are found in the inscriptions from various places besides Kīḷappaḷuvūr. Their family history is shown below:

Kumaraṅ

Kumaran Kaṇḍaṅ

Kumaraṅ Maṇavaṅ

Kaṇḍaṅ Amudnār

Kaṇḍaṅ Maṇavaṅ

Maṇavaṅ Kaṇḍaṅ

Kaṇḍaṅ Sundara-
Chōḷaṅ

Kaṇḍaṅ
Śatrubhayaṅkaraṅ

Kaṇḍaṅ
Maṇavaṅ

The chief Maṇavaṅ Kaṇḍaṅ is represented in the inscriptions of Rājakēśarivarman identified with Sundarachōḷa from Mēlappaḷuvūr (*S.I.I.*, Vol.XIII, Nos.208 and 215) and in the

inscriptions of Parakēsarivarman identified with Uttamachōḷa from Kīlappaluvūr. (*S.I.I.*, Vo.XIX, Nos.237, 238 and 384). The donor of our record Kaviśiyan Nakkāṇ Mārabirāṇ may be identified with Kausiyan Māraṇ figuring in the 15th year record of Parakēsarivarman, who is identified with Uttamachōḷa. This helps us to identify the overlord of our inscription with the above mentioned king. Māraṇ Kaṇḍaṇ finds mention in the records of Rājakēsarī (*i.e.*, Sundarachōḷa) and his successor Uttamachōḷa. (*S.I.I.*, Vo.XIII, No.236; *Ibid.*, Vol.XIX, No.384), while his father Kaṇḍaṇ Māraṇ figures in the record of Rājakēsarivarman who is identified with Sundarachōḷa. (*Ibid.*, Vol.V, No.671). Kaṇḍaṇ Amudaṇār, son of Kumaraṇ Kaṇḍaṇ was not only a contemporary of Māraṇ Kaṇḍaṇ, but also the son of Kumaraṇ Kaṇḍaṇ, the elder brother of Kumaraṇ Māraṇ. Also it may be said that Kaṇḍaṇ Māraṇār was not the brother of Kaṇḍaṇ Amudaṇār as mentioned earlier (*A.R.Ep.*, 1926, pt.II, para 20, p.103).

RULERS OF KOṆGU.- Inscriptions copied from Sēvūr in Avinashi Taluk of Coimbatore District are of interest to know the economic history of the area. The commercial activities of the place Sēvūr can be understood through a study of the epigraphs from the temples of Kapālīśvara, Viṣṇu and Hanumantarāya located here. This village was also called Sembiyan-Kīlānaḍinallūr and was included in Vaḍaparisāra-nāḍu. The epigraph belongs to 13th century A.D.

The epigraphs of Hanumantarāya temple refer to the body called *akkasālaigaḷ* and to the deity Akkasālīśvaram-uḍaiyār named after them. The group or body *akkasālaigaḷ* in all probability seems to represent those who are engaged in the minting of money or those who have been supervising the process of minting. However, there is no trace of a mint (*akkaśālai*) having existed at this place.

We have evidences from the inscriptions of other temples here of the active involvement of the merchant groups in the activities pertaining to the temple building. In the light of the records of Koṇgu rulers from the temples of Kapālīśvara and Hanumantarāya at Sēvūr, it may be said that the merchants of Vaḍaparisāra-nāḍu were responsible for the munificent gifts to these temples. In fact, the village owed its existence to the patronage of these philanthropic merchants. There are some interesting records from this place. One such record is engraved on the west wall of the *ardhamanḍapa* of the Kapālīśvara temple. The record of Koṇgu Pāṇḍya king (No.B 106) Vīrapāṇḍya, dated in his 15th regnal year (1280 A.D.) states that Chokkaṇ-Perumāl, a merchant of Māndūr in Muṭṭa-nāḍu in Pāṇḍi-maṇḍalam got the deity Iḷaiya-Pillaiyār (*i.e.*, Murugaṇ) consecrated in the temple of Kapālīśuram-uḍaiyār at Sēvūr and endowed it with 320 *paḷḷi-kuligai-paṇam* of gold to meet the expenses for providing food-offerings, lamps, festivals and other services. Another record of this ruler (No.B 116) states that the mercantile community (*vāṇigaimaḍigai*) of Vaḍaparisāra-nāḍu undertook to supply one *uḷakku* of oil per oil-mill annually towards the oil bath of the deity Aḷuḍaiyār-Akkasālīśuramuḍaiyār mentioned in the inscription at Sēvūr. The term *maḍigai* occurs in an inscription from Thaṇjāvūr of the Chōḷa king Rājarāja I (*S.I.I.*, vol.II, 413) and in a record of Jaṭavarman Sundarapāṇḍya from Kīlāiyūr in Thanjavur District (*A.R.Ep.*, 1947, No.B 98). In the former, the gift is stated to have been made over to the deity Gaṇapati by a merchant living in the suburban *maḍigai* (*puṇambaḍi-maḍigai*) of Thaṇjavūr. This term is used in the context of quarter or area where grocers' shops are located. The residence of a donor named Aḷagaṇ Siṃharāyaṇ is called Vīrapāṇḍiyanmaḍigaimānagaram and the same was included in Kuḍanāḍu in Pāṇḍi-maṇḍalam. It was named probably after the colonisation of the merchants in the above place. The original name of the place where the merchants settled down is not known. However, the term *maḍigai* is taken in the sense of a mercantile institution. One of the streets is referred to as *maḍigaitteru* in a 13th century record from Thanjavur District (*Ibid.*, 1966, No.B 306). In the light of this discussion, the expression *vāṇigai-maḍigai* occurring in Vīra pāṇḍya's inscription may be taken to mean the quarters where the grocery merchants resided.

The expressions *varāhaṇ-puḷli-kuḷigai-panam*, *anṛāḍu-varāhaṇ-puḷlikuḷigai-panam* and *paḷaṇḱalāgaiachchu* furnish us to understand the currency system that was in vogue in the Koṅgu country (cf. *Ibid.*, 1922, Nos. 582, 601, 603). The standard coin of the Koṅgu country is referred to in the inscriptions as *āṇai-achchu*, *nallāṇai-achchu*, etc. *Achchu* has been considered as equivalent to *kaḷaṇḱu* on the basis of the equation found recorded in the Annūr inscriptions viz., $2\frac{1}{2}$ *achchu* for 2 lamps and one *kaḷaṇḱu* and a quarter for one lamp. It indicates the unit of weight. There are frequent references to *paḷaṇḱalāgai* and *puduachchalāgai* in the inscriptions of the Koṅgu region. The coin mentioned in the inscriptions of Vīrarājendra from Sēvūr is called *paḷaṇḱalāgai-achchu* (cf. *Ibid.*, 1922, No.B 655). This seems to imply in the literal sense for a small coin which was once in use. In contrast to it is the *puduchchalāgai* which means 'a small coin of recent nature or currently under circulation'. *Chalāgai* generally means 'a small coin'. Among the minor units of currency mention may be made of *kuṇṇi* and *panam*. *Kaḷaṇḱu* and *achchu* are equal in value. Their value is eight times higher than that of *varāhaṇ* or *varāhaṇ-panam* or *varāhaṇ-puḷlikuḷigai-panam* (see *Ibid.*, 1923, part II, para 60, p.114 and *Ibid.*, Nos. C 14, 16, 18, 24, 27) as can be stated on the basis of the comparison of the value of $1\frac{1}{2}$ *kaḷaṇḱu* or $1\frac{1}{4}$ *achchu* for one lamp to that of 10 *varāhaṇs* for a lamp or 20 *varāhaṇs* for 2 lamps (*Ibid.*, 1923, No.C 23). This relative value of the coins *achchu* and *varāhaṇ-puḷlikuḷigai-panam* provides information about the economic condition of the period. The Sanskrit equivalent for the Tamil expression *kuḷigai* is *guḷika* (in the shape of a globule). It indicates a tablet in order to fasten, a small hole being made in the *kuḷigai*. That is the reason for its name *puḷlikuḷigai*.

KĀKATĪYA.- No.B 9 from Mudigoṇḍa in Khammam Taluk and District, Andhra Pradesh is dated Śaka 1215, Vijaya (1294 A.D.). It mentions Gāḷa Gaṇapatidēva as a *sāmanta*. But the name of his overlord is not mentioned in the present record. This record falls in the reign period of Pratāparudra belonging to this dynasty. Thus, the findspot of our record was probably under his jurisdiction. In all probability he was a local chief whose identity is not known from other inscriptions. The first part of the epigraph records the gift of some *maṛuturuṣ* of land situated in different places by the chief referred to above at the time of the consecration of god Gōpinātha for the purpose of food-offerings to the same deity. The second part of the epigraph records gift of gold for worship and offerings to the same god. It also records some more gifts by a number of communities.

RĒCHERLA CHIEFS.- Nos.B 7 and 10 from Anāsāgar and Nelakoṇḍapalli, Khammam Taluk and District, Andhra Pradesh refer to the rule of Rēcherla chiefs namely Rēcherla Kāṭaya and Rēcherla Pasāyita-Gaṇapati-raḍḍi. They are dated respectively in Śaka 1144 (1222 A.D.) and 1164 (mistake for 1162 i.e. 1240 A.D.). Only the latter record mentions the name of his overlord Kākatīya Gaṇapatidēva.

Inscription No.B 7 records the construction of the temples for the deities Rāmanāthadēva, Ādikēśavadēva and Mahēśvaradēva at Rudrasamudram and the grant of land to these temples by Gōvinda Maṇchideviṣeṭṭi. Inscription No.B 10 records the gift of two *maṛuturuṣ* of land to the goddess Prōlakamma, the main deity at Koṇḍapalli, by Rēcherla chief Pasāyita-Gaṇapati-raḍḍi. It further records a number of gifts made to the goddesses Prōlakamma and Mārakamma for various purposes.

The identification of Kāṭaya and Gaṇapati figuring in the above two records is interesting. Of the many subordinate families of the Kākatīyas, the Rēcherla family is one whose genealogy is known from many records. During the period of our record, we come to know of the chief Rudra-sēnāpati and his successors from the records found at Dichchakuṇṭa and Elkurti in Warangal District (cf. *Inscriptions of Andhra Pradesh*, Warangal District, Nos.55,56 and 73). The records are undated. The former record, dated in the reign period of Kākatīya Gaṇapati, refers to *maṇḍalika* Rudri-raḍḍi and his son Kāṭaya-sēnāpati, while the latter record mentions the names of the two sons of Rudra-sēnāpati viz., Loka-senāpati and his

brother Gaṇapati. Thus from these two records it is evident that Rudra had three sons *viz.*, Kāṭaya, Loka-sēnāpati and Gaṇapati. The Dichchakuṇṭa record is dated in the cyclic year Īśvara, falling in the Śaka year 1139 corresponding to 1217 A.D., while the Elḱurti record is not dated. The chiefs Kāṭaya and Gaṇapati mentioned in our records may be identified with their namesake figuring in the Dichchakuṇṭa and Elḱurti epigraphs.

VIJAYANAGARA.- No.B 20 from Vākāḍu in Gudur Taluk, Nellore District, Andhra Pradesh furnishes some interesting information about Chandragiri-rājya. It is dated Śaka 1452 Vikṛiti (1530 A.D.) and refers to *mahāmaṇḍalēśvara*, Saḱakarāju-China- Tirumalayyadēva-mahārāju as holding the *nāyaṅkara* of east Paḍanāṁṭi-sīma which was included in Chandragiri-rājya. This chief is stated to have made the gift for the merit of his overlord Achyutarāya. He is credited with the titles *omḍānemaṇḍalikara-gaṇḍa*, *Gutti-hannibara-gaṇḍa*, etc. Subsequent to the above period, Ādavāni-durga was also granted as *nāyaṅkara* to Saḱakarāju, the brother-in-law of the king in Śaka 1454 (1532 A.D., cf. *Ibid.*, 1963-64, page 26).

VELUGŌṬI CHIEFS.- No.B 28 from Akkasamudram in Venkatagiri Taluk, Nellore District, Andhra Pradesh is engraved on a stone built into the wall of a Śiva temple near the lake. It belongs to the reign of Baṅgāru-Yāchama and his son Kumāra-Yāchama. The record furnishes two different dates *viz.*, Śaka 1615 (1693 A.D.) and Śaka 1656 (1734 A.D.). It records the act of self-immolation (*sahagamana*) committed by a few ladies belonging to the Velugōṭi family at Uttaramallūr. It further records the construction of a tank at Akkasamudram and the temples at Akkaṁpēṭa and Veṅgamāṁbāpuram by Kumāra-Yāchama. From the available evidences it may be stated that Śaka 1615 is the earliest date known for the chief Baṅgāru Yāchama.

No.B 27 from the same place is engraved on a stone near the Nāgamma temple outside the village. The record furnishes two different dates *viz.*, Śaka 1656 (1735 A.D.) and Śaka 1678 (1756 A.D.). The epigraph records the construction of a tank at Akkasamudram, the findspot of the record by Kumāra-Yāchama, son of Baṅgāru-Yāchama in the name of his mother. It further records the construction of a sluice (*kaluju*) to the tank by Baṅgāru-Yāchama, son of Kumāra-Yāchma. This record furnishes the names of three members of the Velugōṭi family i.e.,

Baṅgāru-Yāchama

Kumāra-Yāchama

Baṅgāru-Yāchama

The historical importance of the Velugōṭi family chiefs of Venkatagiri region is known through a Telugu work called *Velugōṭivārivaṁśāvalī*. Written in verses interspersed with prose passages, this work is in praise of the chiefs of this family. It also furnishes the contemporaneity of the Velugōṭi chiefs with the Vijayanagara rulers. This work also describes the members of various generations but only upto the 24th generation.

The chiefs Kumāra-Yāchama and Baṅgāru-Yāchama represent the 21st and 22nd generations. They flourished during the reign of Srīraṅga III, who ascended the throne in 1642 A.D. This ruler had to face stiff opposition from the invading forces of Sultān with the aid of Kumāra-Yācha. One of our records furnishes 1922 A.D., as the date of the 29th generation. The gap between the earliest date of Baṅgāru-Yāchama i.e., Śaka 1615 (1693 A.D.) and 1922 A.D., the date of a member of the Velugōṭi family of the 29th generation, is about 230 years. Assigning a conventional period of about 50 years between each generation, the date of Baṅgāru-Yāchama i.e., 1693 A.D., coincides perhaps with the 24th or 25th generation.

In the first quarter of 17th century during the career of Yāchama, he is said to have killed a hero at the fort of Uttaramallūr. This event is mentioned in the Akkasamudram record of Baṅgāru-Yāchama. (cf. N. Venkata Ramanayya, *Velugōṭivārivaṁśāvali*, pp.59-60 and the genealogical tree of the Velugōḍu chiefs).

ARABIC AND PERSIAN INSCRIPTIONS

All the records referred to in course of the following discussion are noticed in Appendix-C

MAMLŪK.- The only record of the Mamlūk dynasty, representing Nāṣirud Dīn Maḥmūd Shāh I. No.143, originally from Nāgaur, was copied from Tonk, a district headquarters in Rajasthan. This is the first inscription of the said Mamlūk ruler, discovered so far from Nāgaur. Historically, it is an important Arabic epigraph dated A.H.655 (1257 A.D.), that assigns the construction of a mosque to Aibak as-Sanā'ī, during the governorship of al-Amīr al-Isfah sālār (name not mentioned). The builder of the mosque, mentioned in the inscription, is, with a greater amount of certainty, none other than Aibak as-Sanā'ī from whom Shamsu'd Dīn Iltutmish had purchased Malik Ikhtiyārū'dDīn Aitgīn, a talented Turk (Rizwī, S.A.A., ed., *Ādī Turk Kālīn Bhārat*, Aligarh, 1956, p.66). This indicates the fact that Aibak Sanā'ī had been a prominent noble, holding some dignified rank even under Sultān Nāṣirū'dDīn Maḥmūd Shāh I. (plate I)

TUGHLUQ.- The second earliest Persian record of Fīrūz Shāh Tughluq, No.42, comes from Khambāt, District Kheda, Gujarat. Dated A.H.762 (1361 A.D.), it recounts certain political events and says that Fīrūz Shāh had, to begin with, marched against Lakhnautī (i.e. Gaur in West Bengal) in A.H.759 (1358 A.D.) and while returning from his campaign, the Sultān halted at Jaunāpūr (i.e. Jaunpūr in Uttar Pradesh) which he had founded after the name of his father, Fakhrū'dDīn Jaunā alias Muḥammad bin Tughluq. From there, he is said to have led his army against the pagan ruler of Jajnagar in A.H.761 (1360 A.D.) and emerged victorious, laying his hands on a huge booty. The inscription further mentions the hunting and capture of wild elephants in a large number by the Sultān which no other Muslim Sultān had accomplished in the past. It was most probably in commemoration of such a splendid victory that the eminent noble and step-brother of the king, Fakhrū'd Daulat wa'd-Dīn 'Aḍus Sultānat Yamīnu'l Mamlikat Sipahkash-i-Zamān Tahmatan Gīhān Ulugh-i-Aẓam Nā'ib Bārbak Ibrāhīm Sultānī, set up the inscribed slab in the important town of Khambāt. Ibrāhīm Sultānī enjoyed exemplary royal patronage under Fīrūz Shāh, as the contemporary historians Diyāu'd Dīn Baranī and Sirāj 'Afīf would have us believe (Baranī, *Tārīkh-i-Fīrūz Shāhī*, edited, Syed Aḥmad Khān, Calcutta, 1862, p.578; 'Afīf, *Tārīkh-i-Fīrūz Shāhī*, edited, Wilāyat Husain, Calcutta, 1890, pp.428-29). (plate II)

LŌDĪ.- The only Lodī record of Ibrāhīm Shāh, No.135, comes from Khandār, District Sawai Madhopur, Rajasthan. Dated A.H.928(1522 A.D.), it records the construction of a mosque by Shaiḥ Ḥasan at the behest of his father Masnad-i-'Ālī Zafar Khān, the conqueror of the town-fort. The construction work was carried out under the supervision of Aḥmad Gadā'ī. The text was composed by Aḥmad 'Isā and inscribed by 'Abdu's Sattār son of 'Abdul Ḥaq, the *Khatīb* (the deliverer of religious discourses) of the mosque.

This epigraph is historically very important in that it furnishes the names of certain Lodī officials, both identified and unidentified. Above all, this is the only epigraphical record which confirms the statement of a source *parshavnāth Shrawan Shatvisi* (MSS) quoted by Ahluwalia, M.S. (*Muslim expansion in Rajasthan*, Delhi, 1978, p.192), whereby we come to know that Ibrāhīm Lodī had conquered this region, probably including Ranthambhor, in eastern Rajasthan.

Masnad-i-'Ālī Zafar Khān, referred to in the inscription, had been a renowned figure under the Lodīs. His original name was Miyān Makkan. It was under Sikandar Lodī that he rose in the royal service and gained status of importance. He is said to have been the governor and *qal'adār* of Untgarh, an important fort at the bank of the Chambal river. Until 1507-08,

he was in the service of Mujāhid Khān. Afterwards, he was granted an independent rank, entrusted with the charge of Bārī town (*Medieval India - A Miscellany*, Vol.IV, Bombay, 1977, pp.20-21).

Under Ibrāhīm Lodī, Miyān Makkan was further elevated in his rank. He rose in status so high that even the eminent nobles of the respected families had to fight under his command against Rānā Sāngā (*Ibid.*, pp.24-25).

An epigraph from Agra, dated A.H.927 (1521 A.D.), sheds light on the eminence and coveted position acquired by Miyān Makkan. Therein, he is addressed as Majlis-i-‘Ālī Zafar Khān alias Miyān Makkan (*Epigraphia Indica Arabic and Persian Supplement*, 1967, p.37).

The Khandār inscription under study records his title as Masnad-i-‘Ālī, showing thereby his further elevation in status. It is suggestive of the fact that he was raised to the highest position in the nobility, bearing the title Masnad-i-‘Ālī.

Miyān Makkan's son Shaikh Ḥasan had been entrusted separately with the charge of the strategic fort of Khandār in the vicinity of Ranthambhor in Rajasthan. It was during his tenure that the mosque was constructed by him at the instance of his father, Masnad-i-‘Ālī Zafar Khān.

SŪR.- The Sūr dynasty is represented by two inscriptions of Islām Shāh, historically quite important. The earlier of the two, No.79, comes from Daulatābād (a deserted suburb of Narwar Fort), District Shivpuri, Madhya Pradesh, recording the construction of a mosque in A.H.957(1550-51 A.D.) at the bank of Sind river, by Daulat Khān. The text of this inscription was both composed and inscribed by Nāzirī Shattārī.

Daulat Khān, mentioned in the epigraph, is an important and well-known nobleman of the Sūr period and the village Daulatābād, it appears, might have been founded by him after his own name. He finds mention in another epigraph from Gwalior also (*Annual Report on Indian Epigraphy*, 1965-66, Appendix D No.131). He was an adopted son of Shujā'at Khān, the renowned general under Sher Shāh and Islām Shāh (Firishta, *Tārīkh-i-Firishta*, Vol.II, Kanpur, 1884, p.271; Nizāmu'd Dīn Aḥmad, *Tabaqāt-i-Akbarī*, Eng.tr., B.De, vol. III, pt.I, Calcutta, 1939, p.623 ; Day, U.N., *Medieval Malwa*, Delhi, 1965, p.336).

Daulat Khān had been favourite with Islām Shāh, hence received great honour and patronage under the latter's rule. Following the demise of Shujā'at Khān in 1555 A.D., his real son Miyān Bāyazīd had a treacherous intention against his adopted brother Daulat Khān and ultimately put him to death (Firishta, *op.cit.* Vol.II, p.273; Nizāmu'd Dīn, *op.cit.*, Vol.III, pt.I, p.629).

The other person, mentioned in the epigraph, is Nāzirī Shattārī, a poet-cum-calligrapher. He finds mention in one more inscription, dated A.H.960(1552-53 A.D.), copied earlier from the Narwar Fort (*AREp.*, 1952-53, App. C No 68). From his epithet Shattārī, it can be correctly inferred that he belonged to the sufi spiritual order called Shattārī.

The other Sūr inscription, No.66, comes from Sheopur in Morena District, Madhya Pradesh. It recounts that during the time of Islām Shāh, Masnad-i-‘Ālī Mansūr Khān obtained martyrdom in a battle against the Khichīs in A.H.961 (1554 A.D.) and that the latter's dome was built in A.H.961 at the suggestion of Pīr ‘Ālī (son of) Mīrak Sūr, under the supervision of Parsū, the architect.

This inscription provides an important piece of information about Mansūr Khān, who fell martyr in a battle fought against the hostile Khichīs at Gugur (also called Khichiwāra), the abode of the turbulent Khichī Rājputs who had been at logger heads with the Muslim rulers. From the inscription under review, we find that in the reign of Islām Shāh, as under his predecessor also, a combat took place between the Khichīs and the Sūr forces in which Masnad-i-‘Ālī Mansūr Khān forfeited his precious life in A.H.960 (1553 A.D.). His corpse was

brought and buried at Sheopur, 175 kilometres to the north of Gugor. His burial at Sheopur is indicative of the fact that he had some official or otherwise association with the town.

The martyr Mansūr Khān of the epigraph can be identified with Mansūr Khān who earlier served under Maḥmūd Shāh II of Mālwa (1511-31 A.D.), as governor of Bhīlsa i.e. Vidisha. It is likely that when Mālwa came under Sher Shāh, Mansūr Shāh, following in the footsteps of other nobles, joined the Sūr services and later under Islām Shāh, because of his meritorious career, he might have been conferred upon the high-sounding title of Masnad-i-‘Ālī.

MUGHAL.- In this collection, there are ten new Mughal inscriptions copied from various parts of the country, representing Jahāngīr, Shāh Jahān, Aurangzeb, Muḥammad Shāh and Aḥmad Shāh. No.65 from Sheopur, District Morena, Madhya Pradesh, is the first inscription of Jahāngīr in the said district, discovered so far. Being a badly damaged record, it seems to convey some royal order to the officials, posted in the *Pargana* of Sheopur.

No.73 is the inscription of Shāh Jahān from Ranod in Shivpuri District of Madhya Pradesh. It records the construction of a mosque, a market and a well for public utility, by Ni‘mat Khān, a Mughal official, in A.H.1066 (1655-56 A.D.).

There are six inscriptions of Aurangzeb. Of these, No.78 from Ranod, District Shivpuri, Madhya Pradesh, records the construction of a mosque by Khān (name lost) son of Dā‘ūd, son of Ḥasan Nūrbāf (i.e. a weaver) in A.H.1085 (1674 A.D.), during the reign of Aurangzeb. No.76, again from the same place, speaks about the construction of a building, evidently a mosque, by Shaikh Pīr Shāh and Shaikh Muẓaffar, sons of Momin Shaikh ‘Ālī in A.H.1088 (1677 A.D.), while No.81 from Narwar in the same district, records the erection of a mosque by Ḥadrat Shāh Ma‘rūf Kulābī in A. H.1088(1678 A.D.). It further mentions the names, Ibrāhīm and Lachhchū Sangtarāsh, the calligrapher and the stone-cutter, respectively.

Another record of Aurangzeb, No.124, from Nāhargarh, District Kota, Rajasthan, speaks about the construction of a fort by Qutbu‘d-Dīn son of Nāhar Dil, of the Rājput-Rāthor clan, in A.H.1090 (1679 A.D.). It further recounts that the name of the village and the newly-erected fort, is hereafter called Nāhargarh. Nāhir Dil of our record can conveniently be identified with Nāhir Dil Chela who is reported to have intercepted a secret letter of Shāh Jahān to Darā Shikoh and submitted the same to Aurangzeb (Faruki, Z., *Aurangzeb and His Times*, Delhi, 1972, p.63). It is his son Qutbu‘d Dīn who named the village and the fort after his father as Nāhargarh. This is a rare piece of information as gleaned from the epigraph under study.

One more record, No.75, from Ranod, District Shivpuri, Madhya Pradesh, belongs to Emperor Aurangzeb, saying about the construction of a mosque in regnal year 41, A.H.1108 (1697 A.D) by one Jahāngīr, a butcher by profession.

No.84, is a record of Aurangzeb from Akola, a district headquarters in Maharashtra, which had been published in the first decade of the present century (cf. *Epigraphia Indo-Moslemica*, 1907-08, p.17 without plate) but owing to its faulty reading, it is listed again with correct decipherment. This epigraph records the construction of a bastion called Faṭḥ Burj through the efforts of and expenses borne by Khwāja Latīf, the local governor, in the *jāgīr* of Nawwāb Asad Khān, in A.H.1114 (1702-03 A.D.).

A record of Muḥammad Shāh, No.74, from Ranod, District Shivpuri, Madhya Pradesh had formerly been deciphered incorrectly and wrongly attributed to Shāh ‘Ālam II (Cf. *AREp.*, 1961-62, App.D No 78). On re-examination, the epigraph was found to record the construction of a mosque by Pīr Khān in the 24th regnal year (i.e. A.H.1155 = 1742 A.D.) of Muḥammad Shāh, the Mughal Emperor.

From the same place comes another record, No.77, that belongs to Aḥmad Shāh. It registers the erection of a *chabūtara* i.e. a platform, in the 3rd regnal year, A.H.1163 (1750 A.D.) by Shāh Matīn, the *sajjāda* (spiritual successor) of Dargāh Ḥājī Walī, from where the inscription had been copied. The text was inscribed by Sayyid Aḥmed Banda and one Parthi by name, being the stone-cutter.

SULTANS OF BENGAL.— Among the provincial dynasties, the Sultāns of Bengāl are represented by a good number of epigraphs. Among them, No.190, from Mahdipur, District Malda, West Bengāl, records the construction of a mosque, during the reign of Abū'l Muẓaffar Nāṣiru'd-Dīn Maḥmūd Shāh I in A.H.863 (1458-59 A.D.) but unfortunately it does not mention the builder's name. From the same place and of the same ruler, comes another fragmentary epigraph, No.187, recording the erection of a mosque by Khān-i-Aẓam, Khāqān-i-'Aẓsam Khān Jāhān (full name and the date portion are lost).

From the same place, two records represent Ruknu'd-Dīn Bārbak Shāh. One, No.182, dated A.H.871(1466-67 A.D) is a laudable specimen of calligraphy, recounting about the erection of the splendid middle gateway of the structure, situated between the judicial court and the treasury, during the reign of Ruknu'd-Dīn Bārbak Shāh. This epigraph is largely identical in purport and executed almost in the same calligraphical style as that of the famous inscription of this Sultān, now at display in the University Museum of Philadelphia in U.S.A (Begley, W.E., *Monumental Islamic Calligraphy from India*, Illinois, 1985, No.26, pp.60-61 and published in *Ars Islamica* Vol.7, 1940 pp.141-146). The other fragmentary record, No. 189, contains religious text and name of the said king in the extent portion (Plate III).

A solitary damaged inscription, No.193, belongs to Shamsu'd-Dīn Yūsuf Shāh, that was copied from Malda town in the district of the same name, West Bengal, but reported to have been originally brought from Pichli Gaṅgārāmpur. It assigns the construction of a mosque to (name lost) in A.H.881 (1476 A.D.) during the reign of Abu'l Muẓaffar Yūsuf Shāh and when the *Kotwāl-i-shahar* i.e. Police Superintendent was Malik (full name lost).

No.188 is an epigraph from Mahdipur, District Malda, West Bengal, that records eulogical verses for the Sultān, Jalāu'd-Dīn Faṭḥ Shāh while No.198 is a record of 'Alāu'd-Dīn Ḥusain Shāh from Shujapur in the same district, assigning the construction of Jāmi' Masjid to Khān-i-Mu'azzam Ni'mat Khān A.H.922 (1516-17 A.D.).

Two epigraphs of Nuṣrat Shāh have been collected, from Malda town, No.181, assigns the construction of the gate of a Jāmi' Mosque to the said Sultān in A.H.930 (1523-24 A.D.). The other damaged inscription, No.1, comes from Bamai, District Jehanabad, Bihar, speaking about the erection of a mosque in A.H.934 (1527-28 A.D.) but unfortunately, the buiuder's name is lost.

SULTANS OF MĀLWĀ.— Among the Sultāns of Mālwa are represented Maḥmūd Shāh Khālījī and Ghiyāth Shāh Khālījī. The former's epigraph, No.122, comes from Naenwa, District Bundi, Rajasthan, providing us important pieces of information about the region. The inscription narrates that following the revolt of the infidels of Naynwāh, Hadauti and Kalwar, Sultān Maḥmūd Shāh Khālījī devastated the dominion of Naynwāh and established the Muslim hegemony there. After the Muslim power in the saddle, Sultān 'Alāu'd-Dīn (Fiddan Shāh, second son of Maḥmūd Shāh) was appointed commandant of the fort of Ranthambhor. Shaikh 'Abdullāh was appointed *Shahana* (Superintendent of buildings) of Naynwāh, who constructed a mosque there in A.H.870 (1465 A.D.).

The other record of Ghiyāth Shāh Khālījī, No.63, from Sheopur, District Morena, Madhya Pradesh, had already been published (Cf. *Epigraphia Indica-Arabic and Persian Supplement* 1964, pp.61-62, pl.XIX b) but it is listed again for the reason that earlier its provenance was not known and it was wrongly surmised that it might have existed at Sehore, a District Headquarters near Bhopal. As a matter of fact, the word Sehore, a place name was mistaken for the correct word Sheopur, now called Sheopur Kalān, another place name, occurring in the text. Earlier, the last line of the text, containing the date A.H.888, Jumādā II, 21 (1483 A.D., July 27) had been omitted.

ĀDILSHAHI.- Of the 'Ādil Shāhīs, two new records have come to light from Torgal, District Belgaum, Karnataka. No.48 belongs to Ibrāhīm 'Ādil Shāh I, saying that (the bastion on which the inscription appears), was completed by Ismā'īl, son of 'Abdu'l 'Azīz Khurdsāla in 9(Shuhūr) *sana* 935 (A.H.941/1535 A.D.). The builder could not be identified. Probably, he was an important official or the commandant of the fort during the reign of Ibrāhīm 'Ādil Shāh I.

The other epigraph, No. 49, is a bilingual record of Ibrāhīm 'Ādil Shāh II, referring to the construction of the bastion, designated as *Burj-iḥusain*, in the Shuhūr sana 984, A.H. 991 (1583 A.D.) by *Khān-i-A'zam* Ibrāhīm Khān. Thus, through this inscription comes to light a high noble of the 'Ādil Shāhī court, as the epigraph *Khān-i-A'zam* indicates.

The third 'Ādil Shāhī record No.43, was discovered from Athnī, District Belgaum, Karnataka. It belongs to Muḥammad 'Ādil Shāh. This inscriptional slab, built into the wall of a step-well, named *Dīwān Bāolī*, assigns its construction in A.H.1059 (1649 A.D.) to Hunkar Pusu, the *Sarhawāladār* (i.e. chief-custodian) during the *Muqāṣṣa*-ship of Ikhlas Khān Thānī.

NAWWĀBS OF AWADH.- Among the three records of the Nawwābs of Awadh, No.164 from Saḥīpūr, District Unnao, Uttar Pradesh, belongs to (Āṣfu'd Daula Yaḥyā Khān), assigning the construction of a mosque in A.H.1202 (1787-88 A.D.) at Saḥīpūr to a noble 'Azīm Khān. No.148 from Asiwan in the said district, belongs to Abūl Muẓaffar Shāh-i-Zaman Mu'izu'd-Dīn Shāh i.e. Ghāziu'd-Dīn Ḥaidar Khān, recording the erection of the Jāmi' Masjid by Ghulām 'Alī Khān in A.H.1237(1821-22 A.D.) while No.153 from Nawābganj in the same district, assigns the construction of a *sarāī*, a market, a well, a mosque and a garden to Nawwāb Amīnu'd-Daula (i.e. Nawwāb Amjad 'Alī Shāh) in A.H.1260 (1844-45 A.D.).

RULERS OF BŪNDĪ.- Among the petty chiefs of Rajasthan, the Rulers of Bundi are represented by a solitary inscription, No.125, from Khatoli, District Kota. The epigraph belongs to Rām Singh. It recounts that Jāmī'at Khān, son of Bhikan Khān, the resident of Jhālāwār, visited the town i.e. Khatolī, in order to meet Mahārāja Bheru Singhjī but unfortunately he breathed his last there in A.H.1274, Samvat 1914 (1858 A.D.).

MISCELLANEOUS.- Of the miscellaneous inscriptions of Bihar, No.19, from Patna, the district headquarters, assigns the construction of the tomb of Imām Humām, to Shāh Karīmullāh in A.H.1179 (1765-66 A.D.). One Ishqī is the composer of the text. In the same district, from Dānāpur, comes the epigraph, No.8 copied from the local mosque, recording a famous quatrain in Arabic composed by Sa'dī Shīrāzī in praise of Prophet Muhammad. This record is dated A.H.1190 (1776-77 A.D.). No.22, is the record from Patna proper, referring to the death of Muḥammadī Beg, a learned personality, No.20, from the same place, speaks about the death of a lady Bī'Azīmān by name, in A.H.1232 (1817 A.D.).

No.6 is an epigraph from Chewara, District Monghyr, that registers the death of Taimullāh, father of Shujā'u'd-Dīn 'Alī Khān in A.H.1231 (1815-16 A.D.) whose birth had taken place in A.H.1150 (1737-38 A.D.). The deceased was well-versed in all the branches of Islamic learning who had put in three decades of hard labour. It further recounts that, the headstone, prepared at Shāhjahanābād i.e. Delhi, was installed at the grave by Shujā'u'd-Dīn 'Alī in A.H.1236 (1821 A.D.). Another son of Taimullāh was Muḥammad Yaḥyā, a judge at Ghāzīpur, who died in A.H.1236 (1821 A.D.) and was buried near the grave of his father Taimullāh. Another epigraph, No.7, from the same place, records the demise of Shujā'u'd-Dīn 'Alī, referred to above, in A.H.1237 (1821-22 A.D.), speaking highly of the deceased for his Islamic learning as well as saintly qualities.

No.39 is the record from Phulwārī Sharīf in Patna District, saying about the renovation of the mosque called *Masjid-i-khānqāh-i-Pīr Mujīb* in A.H.1239(1823-24 A.D.), that had originally been constructed a century earlier while another epigraph No.9, from Dānāpur in the same district, assigns the construction of a mosque to a pious lady named Sāliḥa in A.H.1244 (1828-29 A.D.).

One more epigraph, No.5, from Chewara, District Monghyr, registers the death in A.H.1256 (1840-41 A.D.) of Nawwāb Gītī ĀrĀ Begam, daughter of Nawwāb Rifatun Nisā

Begam and grand-daughter of Shāh 'Ālam II, the Mughal emperor. She had been married to Sayyid Shujā'u'd-Dīn 'Alī Khān Bahādur Ridāvi, already referred to above, in the two epigraphs, listed at Nos.6 and 7.

Among the miscellaneous epigraphs of Gujarat, No.40 from Aḥmadābād, the district headquarters, is a loose record, assigning the construction of (obviously) a mosque to Raḥmat Ilāhī in A.H.1063 (1652-53 A.D.). Of the same date is another record, No.41, from the same place, assigning the construction of a mosque near the tomb of Shaikh Ilāhdād, to Ghāzī Muḥammad at whose instance his younger brother Jān Muḥammad finished the work under his own supervision. One Hādī by name, was the composer of the text.

From Madhya Pradesh, among the miscellaneous epigraphs, No.80 from Narwar, District Shivpuri, registers the demise of a gentle and learned person, Muḥammad Sharīf in A.H.1188 (1774-75 A.D.) while an inscription, No.83, from Shivpuri, the district headquarters, provides interesting details about a gun named Jawāhar that belonged to *Sarkār-i-Bakhshi-ul-Mamālik Nawwāb Najīb*'u'd-Daula Muḥammad Dābit Khān-Bahādur. The gun was manufactured by Mīr 'Abdu'l Bāqī and Faḍl 'Alī during the time of, probably the local governor or commandant of the fort, Rāo Rawān Quṭbu'd-Dīn Tatārī in A.H.1200 ? (1785-86 A.D.). The epigraph further records the length of the gun as one *dhara* i.e. a yard and the capacity of its ball, as two *pāo*.

In Maharashtra, among the miscellaneous inscriptions, No.107 from Rasūlpūr, District Buldhana, assigns the construction of a mosque in A.H.1057 (1647-48 A.D.) to a person named Malik Ḥasan who appears to have been an expert chronogrammatist and was the composer of the text. In the same district, from Malkāpūr comes the epigraph, No.108, which says that Rāja Namavant, a respected personality, caused the erection of a well in the charming garden, in A.H.1204 (1789-90 A.D.).

No.96 from Wāshim, District Akola, assigns the construction of an 'Īdgāh to 'Alī Maṣūm Khān alias *sherū Khān* in A.H.1271 (1854-55 A.D.). Another epigraph, No.106 from Jalgāon, District Buldhana, registers the demise of Ghulām 'Alī Khān *Shāhjahānpūrī* in A.H.1279 (1862-63 A.D.). A trilingual record, No.100, from Achalpūr, District Amravati, assigns the construction of a minaret near the Dargāh of Raḥmān Shāh to Muḥammad Mīrān, son of Shaikh Sarwar and his three sons, Shaikh Uthmān, Shaikh Aẓam and Shaikh Imām in 1884 A.D.

Among other inscriptions of Rajasthan, No.138, from Toda Bhim, District Sawai Madhopur, records a couplet in Persian by Nawwāb Amīr Muḥammad Maṣūm (Nāmī), when he returned from Irāq as Mughal envoy in A.H.1013 (1604-05 A.D.) and happened to sojourn at Toda Bhim. No.123, a bilingual epigraph from Naenwa, District Bundi, recounts that the tomb of Mīrān Sayyid Sālār along with the four walls (of the enclosure) was built by Muḥammad Shāh, son of pīrū Rangrez Nīlgar (i.e. dyer and indigo-maker) in A.H.1058, Samvat 1705 (1648 A.D.), during *jāgīrdārī* of Rāja Sī Nāhir Khān Solankī, a noble under Shāhjahān. The contemporary source, *Bādshāhnāma*, by 'Abdu'l Ḥamīd Lāhaurī, mentions about Nāhir Khān Solankī that he was holding the rank of 500/400 in 1637-38 A.D. and 800/400 in 1647-48 A.D. but does not provide any other information (*Bādshāhnāma*, Vol.I, pt.II, Calcutta 1867, p.322 ; Vol.II, Calcutta, 1868, p.740). The epigraph under study is, thus, quite important as it gives us the clue that Naenwa region in the Bundi district had been the fiefdom of Nāhir Khān Solankī during the regime of Shāhjahān. In addition to that, it provides the names of certain local persons specifying their profession and the saint, besides shedding light on the socio-religious aspect of the regional history.

An epigraph, No.118, from Bundi, the district headquarters, records the erection of a mosque named *Masjid-i-Dānū Gharīb* in A.H.1094 (1682-83 A.D.). It appears that Dānū Gharīb after whom the mosque is named, was the builder. A damaged epigraph, No.136, from Sherpur, District Sawai Madhopur, assigns the construction of a mosque to Nizāmu'd-Dīn 'Alī in A.H.1100 (1688-89 A.D.). Its text was composed by a poet whose nom-de-plume was Dāmīr. In the same district, a record from Khandār, No.134, dated A.H.1290 (1873-74 A.D.), mentions the names Muḥammad Ḥusain Khān, the *thānadār* of Khandār and resident of Lahārī, District Muzaffarnagar (evidently the builder of the 'Īdgāh from where the inscription

was copied) and Munshī Muḥammad Ismā'īl, the *muḥarrir* (scribe) of the *thāna* (Khandār) and resident of Nārnaul (in Haryana) and inscriber of the text.

In Uttar Pradesh, among the miscellaneous epigraphs, No.163 from Qāzīpur, District Unnao, is a weather-beaten record, assigning the construction of a mosque of Qāḍī Abūl Ḥasan in A.H.1072 (1661-62 A.D.). No.171 from Ṣafīpūr, in the same district, records the construction of an edifice, obviously the porched-entrance in front of the tomb of Makhdūm Shāh Ṣafī by a person named Muḥammad 'Alī. The epigraph is dated A.H.1147 (1734-35 A.D.), indicated both in number, words and chronogram. No.159 is a record from Bāngarmau, in the same district, that assigns the construction of a mosque and a beautiful house to Faḍl-i-'Azīm in A.H.1193 (1779-80 A.D.). While according to record No.166 from Ṣafīpūr, a mosque was erected by Shāh Faḥmu'llāh. This was Shāh Faḥmu'llāh was the spiritual mentor of Maulavī Faḍl-i-'Azīm, referred to above (at Nos. 159 and 164). One more mosque was erected by Faḍl-i-'Azīm in A.H.1196 (1781-82 A.D.) at Takia in the said district, as shown by the epigraph No.176.

Again, a badly damaged record, No.174 from Ṣafīpūr in Unnao district, assigns the construction of a mosque, probably to one 'Āqil by name, in A.H.1202 (1787-88 A.D.).

From Mallawan in Hardoi district, comes the record, No.146, speaking about the construction of a mosque by Muḥammad Bakhsh out of his personal money, in A.H.1238 (1822-23 A.D.). From Unnāo, the district headquarters, is the record, No.180, assigning the construction of a Jāmi' Masjid to one Qudratu'llāh in A.H.1245(1829-30 A.D.). In the same district from Ṣafīpūr, another record, No.172, states that Hājī Barkat laid the foundation of a mosque in A.H.1249 (1833-34 A.D.). The text of this record was composed by a person, pen-named Aslam. Of the same district, is another record, No.161, from Bāngaarmau, stating that a mosque was erected by Imām Bakhsh in A.H.1255 (1839-40 A.D.).

An Urdū epigraph, No.173, from Ṣafīpūr in Unnāo district, records the construction of a mosque by Amīr Ḥaidar in A.H.1263 (1846-47 A.D.). While a Persian record No.167, from the same place assigns the construction of a mosque in A.H. 1272 (1855-56 A.D.) by Sayyid Bakhsh and 'Alī. From the same place, another Persian epigraph, No. 168, recounts that the dome of Makhdūm Shāh was built by Chaudharī Faḍīlat Ḥusain in A.H. 1288 (1871-72 A.D.) and the text was inscribed by Naubat Rāi Sandīlī (i.e. resident of Sandīla in Hardoi district of Uttar Pradesh). From Neotani in the said district, comes a modern epigraph, No. 157, recording about the demise of a saintly figure Ḥaḍrat Qāḍī Diyāu'd Dīn Qādirī in A.H. 989 (1581 A.D.) and renovation of his tomb recently in A.H. 1404 (1983 A.D.), by Ḥaḍrat Maulānā Muṣṭafā Ḥaidar Sayyid Ḥasan Miyān Qadirī, Trustee of *Khānqāh-i-Barakātiya*, Sayyid Maḥammad Amīr Miyān Qadirī Barakātī, the son of Ḥaḍrat. Mārehra, District Etach. U.P. The epitaph was installed by 'Atīq Aḥmad Qādirī Barakātī, of Kānpur.

A. – Inscriptions on Copper Plates, 1987-88

Sl. No.	Place of find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
1	<p>TAMIL NADU MADRAS DISTRICT MADRAS TALUK</p> <p>Madras.- Copper-plate charter preserved in the Directorate of Archaeology, Madras. Findspot: Ešālam, Viluppuram Taluk, South Arcot District, Tamilnadu.</p>	Chōla	Rājendra Chōla I	Regnal year 24	Sanskrit and Tamil, Grantha and Tamil	Gives the genealogy of the ruling king. Refers to the gilding of the Chidambaram temple by Āditya, with the gold brought from the Koṅgu country. Mentions the construction of the famous Bṛihadīśvara temple at Tañjāvūr by Rājarāja and the temple at Gaṅgaikoṇḍachōlapuram by Rājendra. Records that the taxes collected from the village Vikramachōlanallūr were to be assigned to the temple of Tiruvirāmeśvaram-uḍaiyār at Rājarāja-chaturvēdimāṅgalam. The <i>prasasti</i> was composed by poet Nārāyaṇa, son of Śaṅkara, a resident of Pārśva-grāma. The engraver was Ulagaḷandachōla <i>alias</i> Vāsudēva, son of Kāri. In characters of about the 11th century A.D.

B.- Inscriptions on Stone and Other Materials, 1987-88

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH GUNTUR DISTRICT SATTENAPALLE TALUK					
1	Amarāvati.- On a broken piece of <i>sūchi</i> slab kept in the store room of the Archaeological Museum.	....	....	....	Prakrit, Brāhmī	Reads: <i>Kārāsa</i> . In characters of about the 1st century A.D.
2	On a panel found in the back courtyard of the same Museum.	....	....		Do.	Mentions <i>Budhasa bhagavatō</i> , etc. In characters of about the 2nd century A.D.
3	Slab kept in the museum office.	....	....	....	Telugu-Kannāḍa	Reads: Śrī <i>Dēvēndra-ṛishi</i> . In characters of about the 7th century A.D.
	VINUKONDA TALUK					
4	Vinukonḍa.- Stone slab fixed into the cornice of the P.W.D. building. Findspot: Prasanna Rāmalingeśvara temple, <i>kalyāṇa-maṇḍapa</i> , Vinukonḍa.	Vijayanagara	Sadāśivadēva-mahārāya	Śaka 1483, Durmati, Māgha śu.15, Saturday = 1562 A.D., January 17, but the <i>tithi</i> was śu.12	Telugu	Refers to the <i>dharmaśāsaṇa</i> issued to Koṇḍappa, grandson of Rāyana-Bhāskaruni Annamarāju of Vasishṭha-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā, by Komāra Koṇḍarājayya dēva, son of Veikaṭeśvara and grandson of <i>mahāmaṇḍaleśvara</i> Rāmarāju Peda-Koṇḍarājayya, belonging to Sōma-vaiṇśa, Ātrēya-gōtra Āpastambha-sūtra and Yajus-śākhā. Seems to register the gift of <i>ēkabhōga</i> villages, temple villages in the <i>sīma</i> , <i>vṛitti-kshētra</i> in the <i>agrahāra</i> , dry lands, wet lands and gardens in the <i>amaravumbali</i> villages along with other privileges as <i>sarvamānya</i> by Koṇḍarājayya to the deity Raghunāyaka, consecrated in the temple of Viṭṭhalēśvara at Vinukonḍa, on the bank of Tuṅgabhadra, on the occasion of lunar- eclipse.

B.- Inscriptions on Stone and Other Materials, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
5	Do.- Nāga slab kept outside the Raiganāyakasvāmi temple.	...	....	Śaka 1317, Īśvara, Āśvija śu.10, Thursday = 1397 A.D., October 4, but the <i>tithi</i> was śu. 12. The Śaka year is a mistake for 1319	Do.	Records the construction of a tank (<i>taṭāka</i>) by Jakāyaprōli-seṭṭi for the merit of his father Jakki-seṭṭi, mother Liṅgasāni and the community kōlalavāru.
6	Do.- Broken stone kept in the Maṇḍal Revenue office.	....	....	....	Do.	Badly damaged and completely worn out. Mentions <i>mahārājulu</i> in line 2. Purport is not clear. In characters of about the 15th century A.D.
7	KHAMMAM DISTRICT KHAMMAM TALUK Anāsāgar.- Stone kept in front of Mutyālamma temple.	Rēchṛa chiefs	Kāṭaya	Śaka 1144, Vṛisha, Śrāva- ṇa śu.8, Thursday = 1222 A.D., July 21, but the <i>tithi</i> was śu. 12. The corres- ponding cyclic year was Chitrabhānu.	Do.	Refers to the rule of <i>mahāmaṇḍalika</i> Rēchṛa Kāṭaya and registers the grant of one <i>mattar</i> of land each to the temples of Rāmanāthadēva, Ādikēśavaradēva and Mahēśvaradēva constructed at Rudrasamudram by Gōvinda Maṁchidēvi-seṭṭi.
8	Jallēpalle.- On a rocky outcrop by the side of the tank.	Vēlama chiefs	Dāchayanāyani	....	Do.	Refers to the rule of Dāchāyanāyani over Āndhradēśa including Jallipalli. Also mentions the name Pratigaṁḍa Bayaravunḍu. In characters of the 15th-16th century A.D.

9	Mudigoṇḍa.- Engraved on either side of a pillar found on the way to Vallabhi village.	....	....	Śaka 1215, Vijaya, Māgha, śu.10, Thursday = 1294 A.D. January 7, f. d. t. .79 Śōbhakṛit Pushya ba.3 Thursday Irregular	Do.	Of the two records on two sides of the slab, the first one records the grant of several <i>maruturus</i> of land at different places by a chief Gaṇapaddēva at the time of the consecration of god Gōpinātha. The gift was made for the purpose of food offerings to the above deity. Also states that income from different taxes was apportioned for the same purpose. The second inscription records the gift of gold for maintainig worship and offerings to the god Gōpinātha of Mudigoṇḍa by the chief Gaṇapatidēva. It further registers the gift of money by the various communities like <i>vaḍḍaru</i> , <i>purōhitulu</i> and the <i>mahājanas</i> of the village Mudigoṇḍa for a similar purpose, to the same deity.
10	Nelakoṇḍapalli.- Stone slab kept in front of Kaṭṭalamma-Cheruvu.	Kākatiya	Gaṇapati	Śaka 1164 (mistake for 1162) Sārvari, Vaiśākha śu. 3, Thursday = 1240 A.D., April 26	Sanskrit and Telugu, Telugu	Registers the grant of two <i>maruturus</i> of land at Bollasamudram to the temple of Prōlakamma at Koṇḍapalli by Rēchāḷa <i>pasāyita</i> Gaṇapatirāḍḍi, a <i>mahāmaṇḍalēśvara</i> of Kākatiya Gaṇapati. It also registers a gift of 20 <i>mōḍalu</i> for securing ornaments and articles of worship and <i>vṛitti</i> for providing food offerings to the goddesses Prōlakamma and Mārakamma. Prōlebōya is referred to as the composer of the inscription.
11	Pammy.- Pillar set up in front of Chennakēśava temple.	Do.	Do.	Śaka 1158 Durmukhi Vaiśākha, śu. 11, Thursday = 1236 A.D., April 17. f.d.t..71	Telugu	States that when Pammi Prachanna Vallabha was consecrated by Dēvana Perggaḍa, the <i>mahāsāmanṭa</i> Nāgasānamma, Amaljrāju and Mummaḍirāju belonging to the Viryāla family came to Pammi from Rēmbartti. Also states that Pōchena-pergaḍa got the <i>tirumuṭṭam</i> (portico) and <i>maṇḍapa</i> constructed and made provision for the <i>aṅga-rāṅga-bhōga</i> of the deity after 29 years Vallabharāju made a grant of 20 <i>maruturus</i> of land as <i>vṛitti</i> on Thursday, the eleventh day of the bright fortnight in the month of Mārgaśira in the year Raktākshi. Records that in this year the <i>prākāra</i> wall (<i>tiru-maḍil</i>) was raised. Also records provision made for food-

B.— Inscriptions on Stone and Other Materials, 1987-88 - *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
12	Do	....	....	Śaka 1225, Parābhava Vaiśakha, śu. 10 = 1306 A.D., April 24, The week-day was Sunday	Do.	offerings to the deity, after 32 years passed, on Thursday the first day of the bright fortnight in the month Āshāḍha in the year Viṣambhi. On this date, lands were also endowed for the supply of flowers, ghee for the lamps etc., to the deity. As per the orders of the king, it was stipulated that the expenditure should be incurred in whosoever's name the order is written; one item of expenditure should not be diverted to another kind of expenditure. On Thursday, the tenth day of the bright fortnight in the month of Māgha in the year Krōdhi, a certain Vallabhirāju is stated to have endowed ornaments of various kinds and other articles to the deity on the occasion of <i>chāturmāsya-ekādaśī</i> . Besides these gifts, foodgrains, cereals and oil were donated for the food-offerings. For the performance of services on festivals like <i>Śrī Jayanthi</i> , <i>Dīpāvali</i> , <i>Sanīkrānti</i> , monthly festivals, and <i>abhisheka</i> , grants were made. A number of utensils used in worship have been provided. In the cyclic year Śōbhakṛit corresponding to Śaka 1736, Muḍum̐ba-Narasinhāchārlu, and others granted lands for the worship of the deity. (See <i>H.A.S.</i> , No.19, pt.III. pp.31-35, Km 16). Damaged. Mentions the names of individuals viz., Appanam and his sons Paddiṅgāru and Somayaṅgāru. Seems to refer to the fort at Pammi. Poṭaya is referred to as the signatory of the record.

13	Yaḍavalli.- On a big boulder in front of Lakshmi Naraśirṇhasvāmi temple.	....	....	Krōdhana, Kārttika, śu. 5, Monday = 1724 A.D. October 12. The <i>tithi</i> ended on previous day.	Do.	Records the obeisance of Muvvalakṛiṣṇā-reḍḍi to gods Naraśirṇha and Āñjanēya. In characters of about the 18th century A.D.
NELLORE DISTRICT GUDUR TALUK						
14	Chittēḍu.- Stone lying to the east of the village.	....	....	Śaka 1619 (mistake for 1620), Bahudhānya Nija-Jyeshṭha, ba.2 = 1698 A.D., June 15, The week day was Wednesday	Do	Records the construction of a tank (<i>taṭāka</i>), <i>kōnēru</i> and <i>maṇṭapa</i> by Lakshmanmma, the eldest wife of Kṛiṣṇappa, the son of Chittēṭi Jaṁganna. (Published in <i>Nellore District Inscription</i> , Vol.I, Gudur, No. 19).
15	Gunupāḍu.- Stone built into the ceiling of the <i>mukha-maṇḍapa</i> of the Puṭṭaliṅgēśvarasvāmi temple.	....	....	....	Do.	Damaged and incomplete. Seems to mention the name of the village [Gunupāḍu]. In characters of the 9th-10th century A.D.
16	Kōṭa.- Stone kept in front of the Śiva temple.	Vijayanagara	Sadāśivadēva-mahārāya.	Kālayukti Māgha śu. 2.	Do.	Damaged. Seems to record a grant as <i>sarvamānya</i> to the barber Koṇḍoji by Aliyarāvulayadeva-mahārāju, the agent (<i>kāryakartta</i>) of the king. In characters of the 16th century A.D. (Published in <i>Nellore District Inscription</i> , Vol.I, Gudur No.48).
17	Manubōlu.-Stone in the <i>mukha-maṇḍapa</i> of the Śiva temple.	....	....	Śaka 1653, Virōdhikṛit, Śrāvaṇa śu.15 =1731 A.D., August 6. The week day was Friday.	Do.	States that Veṅkaṭapati, son of Kichcheni, grandson of Veṅkaṭapati belonging to Kauṇḍinya-gōtra, Āpastambha-sūtra and Yajus-śākhā, got the repairs carried out to the temple of Brahmēśvaradēva, when it fell into disuse. Also refers to the construction of a <i>maṇḍapa</i> .

B.- Inscriptions on Stone and Other Materials, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
18	On the right side wall of the <i>mukha-maṇḍapa</i> of the same temple.	....	....	....	Do.	Incomplete. Refers to Bhaṇḍāri-Bollamarāju's sons, Mallamarāju and Tikkarāju and their brother-in-law Sarvvadēva Peddi Bhaṇḍāsāni. States that Chennamaraju, Bollamarāju, Chevvarāju and Rēkarāju and Sarvvadēva made gifts (not specified) to god Tirukālīdēva, for the merit of their two families. In characters of the 16th-17th century A.D.
19	On the left side wall of the same <i>mukha-maṇḍapa</i>.	....	....	Śaka 1.91	Do.	Damaged. Seems to record the institution of perpetual and <i>sandhyā</i> lamps to the deity Brahmēśvaradēva by several persons for the merit of the chief. In characters of about the 16th century A.D.
20	Vākāḍu.- Stone set up in front of the Vishṇu temple.	Vijayanagara	Achyutarāja	Śaka 1452, Vikṛiti, Pushya, śu. 10, Thursday= 1530 A.D., December 29	Do.	Records the gift of village Nelaṭūru renamed as Achyutarāyapura and Chirumananbūdi in the Eastern Padanāḍusōna Chandragiri-rājya to god Ōmkāḍi Aḷaganāthadēva for the performance of 16 ceremonies (<i>shōḍashōpachāra</i>) on the occasion of <i>Makara-saṁkramaṇa</i> by <i>mahāmaṇḍalēśvara</i> Salakarāju China-Tirumalayyadēva-mahārāju for the merit of the king. The gift is stated to have been made on the banks of the river Suvarṇamukhī. The gift village was held as <i>nēyanikara</i> by the donor. (Published in <i>Nellore District Inscriptions</i> , pt. I, Gudur No.108).
21	Yēlūru.- Broken stone lying near the Vīrabhadra image outside the village.	....	....	....	Do.	Badly damaged and the beginning is lost. Seems to refer to the utilization of grain to carry out the construction work of the tank. Also mentions that if the administrator of the village or the agent or any one else who enjoys that property does not carry out the repairs to the bund of the lake, they will incur various sins. In characters of about the 16th century A.D. (<i>Ibid.</i> , Gudur No.117).

22	Lintel of the <i>mukha-maṇḍapa</i> of the Chennakēśava temple.	....	....	Hēmaḷambi, Āvaṇi 1	Tamil	States that Māliśūrū, son of Śilaiyumāṇār got a <i>paḷḷi</i> (temple) raised on this date. In characters of the 16th-17th century A.D. (<i>Ibid.</i> , Gudur No.118).
23	NELLORE TALUK Akkampēṭa.- Stone in the field outside the village.	....	....	Raudri, Chaitra ba. 30, Monday	Telugu	Records the imprecation that any one who fails to measure the grains produced below the lake (lands below the lake), will incur the sin of having been born to a donkey. An order to this effect is stated to have been issued by Rāmachandrasūrapa. In characters of the 17th-18th century A.D. (<i>Ibid.</i> , Gudur No.2)
24	Maḍamannūru.- Stone kept by the side of Chintāamma temple.	Chōḷa	Tribhuvanavīradēva	Regnal year 32	Tamil	Incomplete. States that Irāyāṇ Kōḷavaṇ Vachchiyāṇ Akkaṇ of Muraṇōttamaṅgalam in Vaḷḷuva-nāḍu in Malaimaṇḍalam got a tank excavated at Maḍuvanūr in Śrīkaṭṭai-nāḍu in Jayaṅgaṇḍasāḍa-maṇḍalam and endowed lands for the protection of the tank and the village. It is further stated that one <i>paṭṭai-tarai</i> (of land) was entrusted to Śrīkārīmārdāsar for the flower garden to the deity Tiruvēṅgaḍamuḍaiyāṇ and one <i>paṭṭi-tarai</i> to Tirumanōjñardāsar as <i>maḍappuram</i> . The portions specifying the boundaries are lost. In characters of the 13th century A.D. (<i>Ibid.</i> , Gudur No. 51).
25	Do.	....	....	Śaka 1634, Nandana, Kārttika, śu. 1 = 1712 A.D., October 20. The week- day was Monday	Telugu	Records the gift of one <i>tūmu</i> in all varieties of grains produced for each <i>khaṇḍuga</i> in the village Maḍamanūru below the lake. Gurappalli Bhāsam, the <i>mudrakarta</i> of Rāvēla-Muddukṛishṇappaṇāyaṇivāru, issued orders to this effect. (<i>Ibid.</i> , Gudur No.52).
26	Muttukūru.- On the Nandi stone in the Śiva temple.	Krōdhi, Āshāḍa, śu. 11	Do.	Badly damaged. Seems to refer to a certain <i>redi</i> (name not clear). Other details are lost. In characters of the 17th-18th century A.D.

B.- Inscriptions on Stone and Other Materials, 1987-88 - Contd.,

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
27	VENKATAGIRI TALUK Akkasamudram.- Stone near the Nāgamma temple	Velugōṭi chiefs	Baṅgāru Yāchama	1) Śaka 1656, Ānanda, Māgha śu. 7, Sunday, Kali year, 4835 = 1735 A.D. January 19 f.d.t. .17. 2) Śaka 1678, Dhātṛi, Bhādrapada, śu. 2, Friday Kali year 4857 = 1756 A.D. August 27	Do.	Records the excavation of a tank and naming it Akkasamudram, after his mother by Kumāra Yāchama-nāyani of the Velugōṭi family and belonging to Rēcherla-gōtra. Also refers to the construction of a sluice (<i>kalaju</i>) on the eastern side of the lake, excavation of a canal and reinforcement of the lake by Baṅgāru Yāchama-nāyani, on Friday, the second day of the bright fortnight in the month Bhādrapada in the year Dhātṛi. The record was engraved by Kāśa-Rāmāchāri.
28	Stone built into the wall of Śiva temple near the lake outside the village.	Do.	Baṅgāru Yāchama and Kumāra Yāchama	1) Śaka 1615 2) Śaka 1656	Do.	Records that on the first date a few ladies (names given) belonging to the Velugōṭi family have committed <i>sahaga-mana</i> (self-immolation) at Uttaramallūr in Chittur District. On the second date, the son of Baṅgāru Yāchamanāyudu, viz., Śri sarvaṣṭha-kumāra Yāchama-nāyaḍu got the lake Akkasamudram excavated and built temples at Akkammappēṭa and Veṅgamāmbāpuram. The equivalents of the Śaka years are given in the record respectively as 1693 A.D. and 1734 A.D. The record was engraved by a member of the 29th generation of the Velugōṭi family in 1922 A.D.

<p style="text-align: center;">GUJARAT BHARUCH DISTRICT BHARUCH TAHSIL</p>						
29	Bharuch.- Inscribed <i>Jina-piṭha</i> kept in <i>Jāmi-mosque</i> . Photographs received from Shri L.M. Wahab, Superintending Archaeologist, Archaeological Survey of India, Vadodara Circle, Vadodara.	....	....	Vikrama 1213 (mistake for 1214) Jyēshṭha śu. 12, Wednesday = 1157 A.D., May 22	Sanskrit, Nāgarī	Slightly damaged. States that the image of Mallinātha was caused to be made by <i>Mahāmātya</i> Nānaka. Also mentions Jayasinha-sūri as belonging to the lineage of Āmradevāchārya of Chandra-kula.
30	Bhatpur.- Discovered during explorations of the village. Photograph sent through the Superintending Archaeologist, Vadodara circle, Vadodara.	.....	Śrīpāla	....	Sanskrit, Brāhmī	Fragmentary. Refers to Vimalakārtti and his son. Other details are not clear. In characters of about the 6th century A.D.
<p style="text-align: center;">KARNATAKA BANGALORE DISTRICT BANGALORE TALUK</p>						
31	Bangalore.- Engraved on a brass bell.	....	....	Chittirai	Tamil	Seems to record the gift of the bell to the temple of Subamāmaṇi-tirukōyil (i.e., Subrahmaṇya temple). In characters of about the 17th century A.D.
<p style="text-align: center;">KOLAR DISTRICT KOLAR TALUK</p>						
32	Nandi.- Slab set up to the north of the <i>prākāra</i> in the Bhōganandiśvara temple.	Nḍamba	Nḍambādhirāja	....	Kannāḍa	Registers a grant to Divyaśakti-panḍitadēva by Mayda-gāmuṇḍa, the <i>pādamūla</i> and the twelve <i>gāmuṇḍas</i> . The grant consisted of seven <i>khaṇḍugas</i> of paddy field purchased by payment of gold from the holdings of the original tenant Puliyaṇṇa in Nandiyāvaraṇa. In characters of about the 9th-10th century A.D.

B.- Inscriptions on Stone and Other Materials, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
33	MYSORE DISTRICT MYSORE TALUK Mysore.- Slab set up in front of the Maruṣṣvara temple at Kuvempunagar.	....	....	....	Do.	Incomplete and damaged. Refers to the construction of the temple of Narasiṅgeśvara by Narasiṅgayya and the gift of Maṇalavādi probably to the same deity. The <i>gāvuṇḍas</i> undertook to carry out the gift. In characters of about the 9th century A.D.
34	Do.- Doḍḍa Vokkalagēri area, Maṇḍimohalla. Slab set up near the temple of Mañichamma and Māramma (locally called <i>hattu-janagaḷa-dēvasthāna</i>)	Vijayanagara	Narasa-nāyaka	Śaka 1421, Siddhārthi Śrāvāṇa, ba 8 = 1499 A.D., July 30, Tuesday	Do.	Registers the grant of the village Dāḷiga in Maisūru-sthāḷa, to Lakshmīkānta, a resident of Mayisūrapura, to the south of Kāvēri and north of Kapilā in the presence of god Raṅganātha by Simha-bhūpati (Published in <i>Ep. Carn.</i> , Vol. V (Rev), My 27)
35	BELGAUM DISTRICT RAMDURGA TALUK Torgal.- On the bastion of the fort. Impression received from Superintending Archaeologist for Arabic and Persian Inscriptions, Nagpur.	....	....	Jyēshṭha ba [12], Thursday	Do.	Damaged and worn out. Except the date portion, the other details are not available. In characters of about the 16th century A.D.
36	RAICHUR DISTRICT KOPPAL TALUK Haḷe-Kuṇṭe.- Hero-stones lying in Rāmaswāmi guḍḍa. No. 1	....	Kampiladēva	Śaka 1238(mistake for 1237), Rākshasa, Jyēshṭha, śu. 2, Monday = 1315 A.D., May 5, f.d.t. 27	Do.	Records the death of Kāṭu-nāyaka, brother of Siṅga-nāyaka belonging to the army of Tuḷuva in a fight with the Sultans. A hero-stone was set up by Akkalgaḷiya in memory of the deceased. The record was engraved by Madaya Heggade.

37	Do.- No. 2.	....	Do.	....	Do.	Damaged. Mentions the name Kātu-nāyaka and refers to a battle. Other details are not clear. In characters of about the 14th century A.D.
38	RAICHUR TALUK Chiksugūr.- Hero-stone set-up in the field of Erakal Mallannagaḍa (son of Īśvarappagaḍa) (Survey No.173)	....	....	Śaka 1115, (expired) Pramādi, Māgha śu. 11, Thursday = 1194 A.D., February 3	Do.	Records the death of Kōṭaya-nāyaka of Talahanūr in a fight that ensued between <i>mahāmaṇḍalēśvara</i> Vīra-Haṇḍiyarasa and Mallarasa of Moraṭa. Talahanūr was granted to the family of the deceased as <i>nettaruvṛitti</i> .
39	Do.- Fragmentary stone set up to the right of the Chāvaḍi.	....	....	....	Do.	Damaged. Records the death of a hero (name lost). In characters of the 17th century A.D.
40	Dēvanapalli.- Slab lying in front of Yellamma's house.	Chāḷukya of Kalyāṇa	Tribhuvanamalla- dēva (Vikramāditya VI)	Vikrama year 39, Jaya, Vaiśakha śu. [5], vaḍḍavāra (i.e., Saturday) =1114 A.D., April 11. The Śaka year was 1036	Do.	Registers the grant of lands by Malliseṭṭi and others for the worship and food-offerings to god Mallikārjunadēva. Also registers the gift of lands by Bamma-gāmuṇḍa, Mādagāmuṇḍa and Balli-gāmuṇḍa to the same deity.
41	Dēvasugūr.- Slabs set up to the right of Sugurēśvara temple, No.1	....	....	..	Do.	Seems to record the gift of <i>mānya</i> lands to god Sugurēśvara by Nāgaṇachāri of Rachūr-sīme and the <i>gāṇḍa-prajegaḷu</i> of Sugura. In characters of about the 17th century A.D.
42	Do.No.2	....	....	....	Do.	Seems to register the gift of <i>mānya</i> by Siddayya of Yiḍalūr in Rāchūra-naḍu. Do.
43	Do. Engraved on the <i>yōni</i> portion of a liṅga found in the Kṛishṇā river bed.	....	....	....	Do.	Mentions the place Chandanakere and individuals named Muttanyaya and Kasividayya. In characters of about the 14th century A.D.

B.- Inscriptions on Stone and Other Materials, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
44	Gunjahalli.- Slab set up to the right of Kēśavasvāmi temple.	....	Hajarati-Bābāsāheb	Śaka 1568 (expired) Vyaya, Phālguna, ba. 3, Saturday =1647 A.D., March 13	Do.	Records the reconstruction of a stone temple to the deity Ādikēśavadēva by removing the old wooden structure by <i>pārupatyagāra</i> Nāgavūḍa, Bakiradēva Kēsireḍi, Kulakarṇi Jannappa, Murārivāmeṭi-gavūḍa Guḍi-reḍi Gōvinda-nāgireḍi and others. Also registers the gift of lands to the builder Baḍigera Yalloḷa as <i>mānya</i> for his enjoyment and of his heirs.
45	Do.- Slab set up in the <i>Chāvaḍi</i>.	....	....	Pramādīcha Ashādha śu. 11	Do.	Incomplete. Seems to record a deed issued by a <i>hevaladae</i> of Gunjahalli, Ambāje-panḍita, Deśāyi Mantalikavūḍa and several others. In characters of the 15th century A.D.
46	Do.-Slab set up inside the Vaḍagēri Basavaṇṇa temple.	....	....	Virōdhikṛit, Śrāvaṇa śu.	Do.	Records the construction of the temple by the priest Chanabasvapayya. The above is stated to be the donation of Viraiya-Karakavēru-ṣeṭṭi and Basapa-Miraṇṇa made in the <i>pasali</i> 1321. In characters of about the 16th century A.D.
47	Do.- Pillar set up in front of the above temple.	....	....	1322	Do.	Mentions a devotee named Giryappa. In characters of about the 17th century A.D.
48	Do.- Another pillar in the same place.	....	....	ba. 1	Do.	Mentions a devotee named Tāyamma. Do.
49	Hosapēṭha.-Slab set up to the right of Basavaṇṇa temple.	....	....	Śaka 1670, Vibhava, Śrāvaṇa, ba. 3 = 1748 A.D., July 31. The week-day was Sunday	Do.	Seems to record a gift to the Jangamadēvas by Kulakarṇi-ṣeṭṭi, thousand <i>mahājana</i> ṣeṭṭi and others. The imprecations quoted here are of interest.

50	Jegarkal.- Slab found inside the dilapidated Maḍidadeva temple.	Chālukya of Kalyāṇa	Tribhuvanamalla (Vikramāditya VI)	Chālukya Vikrama Year 52, Plavaṅga, Chaitra śu. 5, Thursday = 1128 A.D., March 8. The Śaka year was 1050	Do.	Records the gift of land, garden, tank, 100 <i>mattars</i> of land for worship, offerings and perpetual lamp to god Mallikārjuna by <i>mahāmaṇḍalēśvara</i> Perumāḍidēva, Bōvisēṭṭi of Kādalūr, all the <i>banāñjas</i> , <i>nānādēśi-gavaḍegaḷu</i> , <i>mannēya-prabhu</i> and others. Further it also records the grant of lands for the worship of the deity Mallikārjunadēva by <i>mahāmaṇḍalēśvara</i> Vīra-Haṇḍiyarasa and Heggāḍe Bommayya.
51	Kalmala.- Slab set up in front of the temple	Rāshtrakūṭa	Kannaradēva (Kṛishṇa III)	Śaka 861 Hēmaḷam̐bi, = 937 A.D., The cyclic year falls in Śaka 859	Do.	Registers a gift of 34 <i>mattars</i> of land measured by <i>rājamāna</i> to the deity Mallikārjunadēva by [Cha]ṭṭarasa and Piṭṭabbe on the occasion of Uttarāyāṇa-saṅkrānti. The gift appears to have been entrusted to Kalmaleyāditya-bhaṭāra. The record mentions Dēvarasibhaṭāra and Gaṅgarāchayya.
52	Do.- Stone set up under the Mārgosa tree in front of the Bhōgēśvara temple.	Do.	Nityāvarsha	....	Do.	Gives the eulogy of a subordinate chief of the king. In characters of the 10th century A.D.
53	Do.- Fragmentary stone kept in the same place.	Chālukya of Kalyāṇa	[Bhū*]lōkamalla	Kāḷayukta, [Mā*]gha śu. 2, Tuesday = 1079 A.D., January 8	Do.	Incomplete and fragmentary. Mentions a certain Mallisēṭṭi. In characters of the 11th-12th century A.D.
54	Do.- Stone lying in the field of Ranga-mallappa.	....	....	....	Do.	Do. Mentions a <i>sarvamānya</i> gift. Details are lost. In characters of the 18th century A.D.
55	Māmdāpūr.- Stone built into the <i>Agasikaṭṭe</i>.	....	....	....	Do.	States that <i>Perggaḍe</i> Kēsavaṇa got the four pillars raised probably in the temple of Aṇṇachchīśvara. In characters of about the 9th century A.D.
56	Do.- Hero-stone set up to the left of the Hanumān temple.	....	....	....	Do.	Seems to record the death of Gugguḷapottisiravvu in the course of the destruction of Chvaḷēśvara and the erection of a stone in memory of the deceased by the subjects of the place. Do.

B.— Inscriptions on Stone and Other Materials, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
57	Manslāpura.- Stone set up near the tank inside the Siddhalingēśvara temple.	....	....	Hēmaḷambi	Do.	Seems to record a deed issued by Garuḍakulakarāṇi Muḍikireḍi of Manasalapura and others granting 484 <i>kha-[ṇḍugas*]</i> of land to the <i>prabhudēvas</i> of a <i>maṭha</i> , and other <i>gavuḍas</i> namely <i>Gāvuḍa</i> Kēsireḍi, <i>Gāvuḍa-Kulakarīṇi</i> Ramaṇa, <i>Mēcha-gavuḍa</i> Yallireḍi. In characters of about the 16th century A.D.
58	Do.- Hero-stone set up in the Siddhalingēśvara temple.	....	....	....	Do.	Damaged and worn out. Refers to certain king (details lost). Mentions a certain Chaṭayya. In characters of about the 10th century A.D.
59	Do.- On a rocky outcrop on the way to Siddhalingēśvara temple.	....	....	Dhātu, Māgha ba. 10	Do.	Damaged. Seems to mention a certain Koṇḍikallu. Other details are not clear. In characters of the 17th-18th century A.D.
60	Merchaḍa.- Fragmentary stone kept inside the Hanumān temple.	....	....	....	Do.	Incomplete. Refers to a Chāḷukya chief. In characters of the 11th-12th century A.D.
61	Do.- Slab standing in front of the Hanumān temple.	....	....	....	Do.	Damaged and worn out. Seems to refer to a gift of land. In late characters.

62	Yaragēra.- Slab lying behind the house of Hanumantappa-vālekāra.	Chalukya of Kalyāṇa	Bhūlōkamalla [Sōmēśvara III]	Chalukya Vikrama Year 3 Pushya, Amāvāsyā, Sunday, Dakshīṇāyanasamkramaṇa = 1130 A.D., January 12 The <i>tithi</i> ended on the previous day. The regnal year 3 is a mistake for 4 of the king's reign and not of his predecessor	Do.	Records the grant of 450 <i>kammas</i> of land, two house-sites, flower garden, etc. for the <i>aṅga-raṅga-bhōga</i> of the deity in the <i>basadi</i> raised at Eṇṇēgē on the way to Mudga-300, by Marayyanāyaka, for the feeding of the students of four <i>gaṇas</i> for the <i>khaṇḍasphuṭita-jīrṇṇōdhārana</i> , of the temple, and for the worship, food offerings and perpetual lamp of the deity on the occasion of <i>Dakṣiṇāyāna-samkramaṇa</i> . These gifts were entrusted to the followers of Mūla-saṅgha, Kānūr-gaṇa and Mēgha-pāshāṇagachchha and Koṇḍakund-ānvaya.
63	Do.- Stone set up in front of the <i>Chāvadi</i> . SHIMOGA DISTRICT SHIMOGA TALUK	....	....	....	Do.	Damaged and worn out. Refers to Malenāḍu-gauḍa of Yaragere. In characters of about the 17th century A.D.
64	Mallēnahalli.- On a pillar found in the village.	Chalukya of Vātāpi	Kīrttivarma	....	Do.	Mentions Dōsiyara as the governor of the province of Banavāsi-12000 and records the gift of uncultivable lands as well as <i>gōsāsa</i> by Dēvaman, who obviously belonged to a family called Vichchira. In characters of the 7th-8th century A.D. (Published in <i>J.E.S.I.</i> , Vol.XIV, pp.73-75).
65	Do.-	Do.	Do.	....	Do.	Refers to the rule of one Dōsi as the governor of Banavāsi-12000 province and records the grant of uncultivable lands from the village Dēvagi by Bichcharasa for the maintenance of the temple of Śrī Kariguḍi. Do(<i>Ibid</i>).
66	Do.- Engraved on a rectangular slab.	....	....	....	Do.	Mentions Mārakke-arasara as the ruler of the <i>nāḍu</i> and Kesugallara Sīriyamma as the administrator of the <i>ūru</i> . Also refers to a certain Ālamāra-Gāṅgēya of Māḍa family and a Bichchara-Parggaḷan. In characters of the 8th century A.D. <i>Ibid</i> .

B.— Inscriptions on Stone and Other materials, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH MANDASUR DISTRICT BHANPURA TAHSIL					
67	Chibbarnālā.- Painted rock-inscription.	....	....	....	Prakrit, Brāhmī	Badly worn out. Mentions words like <i>Muhu</i> , <i>Bhadam</i> , <i>Vasasta</i> , etc. In this record bowshaped punctuation marks have been used. In characters of 3rd century B.C.
	MANDASUR TAHSIL					
68	Mandasaur.- A pillar of a <i>maṇḍapa</i> opposite to a <i>bāvḍī</i> in Bāvḍī kalā area.	....	....	[Vikrama] 1004	Sanskrit, Nāgarī	Much worn out. Line 4 reads: <i>datam śrī deva-kōla.....</i>
69	Pedestal of an image kept in the District Archaeological Museum, (Museum No.1). Findspot: Not known.	....	....	Vikrama 1317, Kārtika, ba. 15.	Do.	Stops with the date portion.
70	A slab kept in the same museum (Museum No.331) Findspot: Not known.	....	Amarasingha- dēva.	Vikrama 1344, (Mistake for Vikrama 1345) Āshāḍha, śu. 11, Saturday= 1288 A.D., June 12	Do.	The king is described with a number of epithets like <i>paramabhattachāraka</i> , <i>mahārājādhirāja</i> , <i>paramēśvara</i> , <i>paramamāhēśvara</i> , etc. Also refers to his <i>mahāpradhāna</i> (name lost). Other details are not available.
71	Another slab depicting a standing image in <i>añjalī-mudrā</i> kept in the same museum (Museum No.70). Findspot: Not known.	....	....	Vikrama 14	Sanskrit (Corrupt), Nāgarī	Records the obeisance of <i>Lalikā Pātai</i> and the gift of 100 <i>dama</i> (i.e., <i>dramma</i>)

72	Broken slab kept in the same museum (Museum No.75). Findspot: Not known.	....	....	Vikrama 1701	Local dialect, Nāgarī	Only the date portion is available.
73	Another slab kept in the same museum (Museum No.72) Findspot: Not known.	....	....	Vikrama 1754, Phālguṇa śu.8	Do.	Seems to record some gift for maintaining a lamp (<i>dīpa</i>) to the deity Gaṇapati. Other details are not clear.
74	Pedestal of an image of Lakshminārāyaṇa kept in the same museum. (Museum No.334.) Findspot: Not known.	....	....	....	Do.	Refers to <i>putālī sūtradhāra</i> and to <i>mahārājaputra</i> Paphupa. In characters of about the 14th century A.D.
75	A broken image kept in the same museum (Museum No.94) Findspot: Not known.	....	....	....	Sanskrit, Nāgarī	Fragmentary and worn out. Reads: <i>kulānvayē .....talē</i> in line 1. In characters of about the 15th century A.D.
76	Loose slab kept in the District Archaeological Museum (Museum No.210). Findspot: Not known.	....	....	....	Local dialect, Nāgarī	Do. Refers to <i>mārajī śrī</i> Muvala ... and to Bīramakā. In late characters.
77	Slab kept in the same Museum. Findspot: Sāvan, Mandasaur Tahsil and District, Madhya Pradesh.	....	....	....	Sanskrit, Siddhamātrikā	Damaged and worn out. Seems to refer to a place containing fresh and cold water (<i>svādu-sītala-jalāvagāha</i>) and a hill (<i>śaila</i>) in line 20. In line 3, the deity Śauri is referred to. A temple is mentioned in line 10. Also seems to refer to terms like <i>mahattara</i> (probably an official) and to some boundaries (of the land or village?). Reference to <i>chauka-grīha</i> is interesting. In characters of about 9th century A.D.

B.- Inscriptions on Stone and Other materials, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
78	NIMACH TAHSIL Jīran.- <i>Bhānāṭikhētki-chhatri</i> . On a beam	Guhila	<i>Mahāsāmanta</i> Vigrahapāla	Vikrama 1063, Aśvina śu. 14	Sanskrit, Nāgarī	Records the gift of a pillar (<i>mahādharma-stambha</i>) in the edifice of Vishṇu (<i>Śaurī</i>) by <i>mahārājñi</i> Sarvvadevī, the daughter of <i>mahāsāmantādhipati</i> Vasanta, born of Śrī Mula and <i>mahāsāmantādhipati</i> Vigrahapāla who belonged to the Guhila family and who was an emigrant from Nāgaṛīda-ssthāna and states that this gift was made for the reduction of demerits (<i>karmakshaya</i>).
79	On a second beam.	Do.	Do.	Vikrama 1066, Bhādrapada va. 8, Wednesday = 1009 A.D., September 14	Do.	Records the gift of the beam (<i>mahādharma-paṭṭa</i>) in the temple of Vishṇu by <i>mahārājñi</i> Jujukā, the daughter of <i>mahāsāmantādhipati</i> Dēvaīna, who belonged to the solar family and who was an emigrant from Bharukachchha-ssthāna, for the reduction of demerits (<i>karmakshaya</i>). Jujukā is stated to be the wife of <i>mahāsāmantādhipati</i> Vigrahapāladēva, an emigrant from Nāgaṛīdashthāna.
80	On a pillar in the same place.	Do.	Do.	Do.	Do.	Records the gift of the pillar (<i>stambha</i>) in the temple of Vishṇu by Jujukā, the daughter of <i>mahāsāmantādhipati</i> Dēvaīna who belonged to the solar family and an emigrant of Bharukachchha, for the reduction of demerits. Jujukā is mentioned as the wife of <i>mahāsāmantādhipati</i> Vigrahapāla. Also records the obeisance of Śrī Vairasīha and Śrī Chāula.
81	On a second pillar.	Do.	Do.	Do.	Do.	Records the gift of the pillar (<i>mahādharma - stambha</i>) in the temple of Sun god by Jujukā, the wife of <i>mahā-sāmantādhipati</i> Vigrahapāladēva, an emigrant of Nāgaṛīdashstthāna. She is further described as the daughter of <i>mahāsāmantādhipati</i> Dēvaīna, who belonged to the solar family and an emigrant of Bharukachchha. The gift was made for the reduction of demerits. Also records the obeisance of maternal grand father Vachchharāja.

82	On a third pillar	Guhila	Vigrahapāla	Do.	Do.	Records the gift of the beam (<i>mahādhara-paṭṭa</i>) in the temple of Sun god by the queen Sarvadevī, the wife of <i>mahāsāmantādhipati</i> Vigrahapāla an emigrant of Nāgahrida-sthāna and by queen Chālha, wife of <i>mahāsāmantādhipati</i> (name lost) who belonged to the Chāhamāṇa family and an emigrant of Kachchha-sthāna. The gift was made for the reduction of demerits. Records the obeisance of Jasadāva.
83	On a fourth pillar.	....	....	....	Do.	Reads : <i>Mōlināma</i> 120. In characters of about the 11th century A.D.
84	On a fifth pillar.	....	....	....	Do.	Reads : <i>Mōlināmā</i> 106. Do.
85	A <i>satī</i> stone standing below the same <i>chhatri</i>	....	....	Vikrama 1654,, va. 6	Sanskrit (corrupt), Nāgarī	Seems to record the performance of a <i>mahāsati</i> .
86	On a pillar	....	....	Vikrama 1685, Vaiśākha va. 13	Do.	Records the successful completion of the <i>jātrā</i> , probably performed by Jasavat.
87	On a second pillar	....	....	....	Local dialect, Nāgarī	Seems to mention the names of masons (<i>silāvṛṇa</i>) Vāpā, Harashā and Hira. Other details are lost. In characters of about the 18th century A.D.
88	On a third pillar	....	....	Vikrama 1606, Bhādra., ba. 5.	Do.	Incomplete and damaged. Mentions the expression Hēhaya. Other details are not clear.
89	On a fourth pillar	...	...	Vikrama 1606, Bhādra., ba.4	Do.	Seems to mention the names of masons (<i>silāvāṭa</i>). The record seems to have been engraved by <i>sa° Jivālōṭhā</i> . Other details are lost.
90	Above the door jamb of the <i>garbhagriha</i> of the Pañchadēva - mandir.	...	...	Vikrama 1748, Āshāḍha, śu. 1, Thursday = 1691, A.D., June 18. The <i>tithi</i> was śu. 3	Do.	Seems to record the renovation of the terrace <i>chhaju</i> (=chādyā) and the steps (<i>saṅpāṇa</i>) in the temple of Mahādēva probably by Jagatasīgha. The writer of the record was the son (name lost) of <i>Thākura Vīra</i> . On the right margin there is a record in 4 lines reading <i>Jātasha</i> and <i>Kabhāra</i> , etc.

B.- Inscriptions on Stone and Other materials, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
91	Below the Garuḍa image in the same mandir. MAHARASTRA GREATER BOMBAY BORIVLI TALUK	...	...	...	Sanskrit, Nāgarī	Records the obeisance of Rāghava, son of <i>Sūtraparīḍita</i> Rālha. In characters of about the 16th century A.D.
92	Kaṇhēri. - Stone to the right of a standing Buddha image and to the left of the chamber of the court yard.	....	....	....	Prakrit, Late Brāhmī	Records the gift to lord Buddha. In characters of about the 6th century A.D.
93	Elephanṭā.- Stray boulder kept in the Conservation Assistant's Office. LATUR DISTRICT NILANGA TALUK	....	....	....	Sanskrit, Brāhmī	Reads : <i>Pala 1000 + 300 + 70 + 5</i> , obviously indicating the weight of the engraved stone. In characters of the 5th century A.D. (vide <i>Indian History and Epigraphy</i> , pp. 5 ff and cf. <i>A.R. Ep.</i> , 1950 - 51, No.B.96)
94	Bhīṅgōli. - Slab fixed at the right of entrance into Hanumān-ji-mandir.	Kaḷachūri	San̄kayadēva	Regnal Year 2, Hēmaslāmbi Kārttika śu. 12, Vaḍavāra, vyatīpāda = 1177 A.D., November 5, Saturday	Kannaḍa	Incomplete. In praise of his chief Kēsīmaya-daṇḍanāyaka, who is credited with the titles like <i>Lāḷa-Kannaḍa-sandhi-vigrahi</i> , <i>Chōḷikeya-aḥishthāyaka</i> , <i>bahattara-niyōgādhipati</i> , etc. His <i>nāyakāchārya</i> is eulogised at length.
95	Sirūr - Anantapāl.- Slab kept in front of the temple of Anantapāl.	....	....	....	Do.	Damaged. Refers to the deity Anantēśvaradēva, probably of the temple at Anantapāl. Records the gift of lands belonging to the deity Anantēśvaradēva for the food offerings to the deity Sōmanātha-dēva of Eḍeyamaṭha, by Eḷeyāditya-daṇḍanāyaka son of <i>mahāpradhāna</i> , <i>daṇḍanāyaka</i> Kāḷiyarasa. The boundaries of the lands granted are specified. In characters of about the 13th century A.D.

96	On the southern wall of the same temple.	....	....	Śaka 1480	Sanskrit, Nāgarī	Much damaged. Mentions one Jayasimha. Other details are lost.
PUNE DISTRICT VISAPUR TALUK						
97	Viśāpur. Cave No.2 (No.1)	....	....	....	Prakrit, Brāhmī	Worn out. Records the gift of a cistern (<i>poḍhi</i>) . In characters of about the 2nd century A.D.
98	Do., No.2	....	....	....	Do.	Records the gift of a cistern (<i>poḍhi</i>) by Mugudapālita who is referred to as a <i>chokhika</i> (<i>Skt.</i> Chauksha) .Do. (<i>cf. Journal of Epigraphical Society of India</i> , Vol.XVI, pp.103 ff.)
99	Do., No.3	Sātavāhana	Gōtamīputa	Regnal year 20 + 8	Do.	Seems to refer to the engraving on the cistern donated by Viṇhudata, son of Kōsiki. Do. <i>Ibid.</i>
100	Do., No.4	....	....	....	Do.	Records the gift of a cistern (<i>poḍhi</i>) by Viṇhudata, son of <i>Mahārathi</i> Kōsiki Do. <i>Ibid.</i>
101	Do., 2 No. 5	....	....	....	Do.	Contents same as above. Do. <i>Ibid.</i>
TAMIL NADU CHINGLEPUT DISTRICT CHINGLEPUT TALUK						
102	Kāñchīpuram.- On a stone lying in the compound of <i>Śāṅkara-maṭha</i> .	Chōḷa	Rājarājakēśari (i.e., Rājarāja I)	Regnal year [17]	Tamil	Incomplete. Registers a gift of 24sheep, probably for maintaining a lamp to the deity Vīraśḍa - Aṇukka - Gaṇapati of Kachchipēḍu by Kurukāḍi - klāṇ of Kurukāḍi in Thaṇjāvūr-Kūrāṇam, in Tenkarai-nāḍu. In characters of the 10th century A.D.
103	Stone built into the wall of the same <i>maṭha</i>	Vijayanagara	Kampana	....	Do.	Damaged and fragmentary. Seems to refer to Kāñchīpuram and to the remission of taxes as <i>maḍa[ppura-ṇaiyili*]</i> . Also refers to the grant of lands. In characters of about the 14th century A.D.
104	Another slab built into the wall of the same <i>maṭha</i>	....	....	....	Do.	Fragmentary. Mentions the name of an individual Koṅgarāyaṇ. In characters of about the 16th century A.D.

B.- Inscriptions on Stone and Other Materials, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
105	COIMBATORE DISTRICT AVINASHI TALUK Śēvūr.- Kapālīśvara temple, ardhamandapa, west wall.	Ruler of Koṅgu	Vīrarājendra	Regnal year 5	Do.	Incomplete. Seems to refer to some gift by the <i>Pūlūva-ūraṇar</i> of Śēvūr <i>alias</i> Sembiyanklāṇaḍinallūr in Vaḍapariśāra-nāḍu to the deity Tribhuvanasundaranāyinar. In characters of the 13th century A.D.
106	Do.	Do.	Vīrapāṇḍya	Regnal year 15	Do.	Do. States that Chokka Perumāḷ, a merchant of Māṇḍūr in Muṭṭanāḍu in Pāṇḍi-maṇḍalam consecrated the deity Iḷaiyār (Murugaṇ?), Pillaiyān in the temple of Kapālīśuram-uḍaiyār raised by him and donated 320 <i>varāhaṇ-puḷḷi-kuḷigaip-panam</i> in order to provide various food offerings, to maintain <i>sandhi</i> lamps and other services, on the annual festival occasions. Do.
107	On the west wall, <i>ardhamandapa</i>	Hoysaḷa	Vīra-Sōmēśvara	Subhānu, Kārttigai	Do.	Damaged. Refers to the gift of ten <i>panam</i> by Naḍuva ....ḍaiyān, a <i>vellāla</i> of Śēvūr to maintain a twilight lamp to Tirukapālīśvaram-uḍaiyār at Śēvūr <i>alias</i> Sembiyan-Klāṇaḍinallūr in Vaḍapariśāra-nāḍu. Do.
108	On the east wall, <i>ardhamandapa</i>	Ruler of Koṅgu	Vīrarājendra	Regnal year 20	Do.	States that a gift of one <i>kaḷaṇḍu</i> of gold was made by Arāiya Valli, the servant-maid of queen Vāṇavaṇ Mukkō, Klāṇaḍigaḷ in order to maintain a twilight lamp to Tirukkapālīśuram-uḍaiyār. Āḷvāṇ Tirunaṭṭaṇ who received the gift undertook to maintain the endowment. Do.

109	Do.	....	Kōnērīmai- konḍāṇ	....	Do.	Damaged. Seems to register a gift of land probably by the king to the goddess Arapperuñchelviyār, the consort of Tirukkapālīsuram-uḍaiyār. The lands endowed were freed from taxes such as <i>ṭṭai</i> , <i>puravu</i> , <i>śṭṭāyam</i> , etc. Do.
110	On the north wall, <i>mukhamāṇḍapa</i>	....	Do.	....	Do.	Incomplete. Records the gift of the village. Araiśūr <i>alias</i> Kuladīpanallūr in Vaḍaparisāra-nāḍu by the king to the officials (<i>dēvarkāṇmis</i>) of Āḷuḍaiyār Tirukkapālīsuram - uḍaiyār temple. Do.
111	On the door jamb, left of entrance to the Ammaṇ shrine in the Kapālīśvara temple	....	....	....	Do.	Mentions that the door jamb was the gift of Saṅukkūṭṭaṇ Māraṇ <i>alias</i> Maṇṇḷāḍuvāṇ, a goldsmith of Śēvūr <i>alias</i> Sembiyaṇkīlāṇaḍinallūr. Do.
112	Hanumantarāya temple, central shrine, <i>kumuda</i> , east side.	Ruler of Koṅgu	Vīrarājendra	Regnal year 28, Mārgaḷi 1	Do.	Damaged. States that the guild of <i>akkaśālīgaḷ</i> agreed to provide half a <i>paṇam</i> per family every day in order to provide food offerings and 12 <i>kalam</i> of oats (<i>kambu</i>) and also cloth every year to the god Akkaisālīsuram-uḍaiyār at Śēvūr in Vaḍaparisāra-nāḍu. Do.
113	Central shrine, <i>kumuda</i> , west side.	Do.	Do.	Do.	Do.	States that Kāḷi Avīṇāśi <i>alias</i> Ellāmvala-Śḍagaṅgan, a weaver (<i>kaikkōḷa</i>) residing at Śēvūr in Vaḍaparisāra - nāḍu contributed two <i>paḷaṇjalākaiachchu</i> in order to burn two twilight lamps to the deity Āḷuḍaiyār Akkaśālīsuram-uḍaiyār. Do.
114	Do.	Do.	Do.	Regnal year 46	Do.	Damaged and incomplete. Seems to register the gift of land made by the <i>akkaśālīgaḷ</i> for the livelihood of pipers (<i>ukaichchappāṭṭam</i>). Do.

B.- Inscriptions on Stone and Other Materials, 1987-88 - *Contd.*,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
115	On the <i>adhishthāna</i> of the central shrine, north side.	Do.	Do.	....	Do.	Mentions that Sāttan Āṇḍān, a <i>veḷḷāṇ</i> - <i>uttamar</i> donated one <i>achchu</i> in order to maintain a twilight lamp to Akkai-sālīśuram-uḍaiyār. The <i>Śivabrāhmaṇas</i> of the temple received the gift and undertook to maintain the lamp perpetually. Do.
116	On the east wall of the central shrine	Do.	Vīrapāṇḍya	Regnal year 11, Āḍi 1	Do.	States that the merchant community called <i>vāṇigai maḍigai</i> of Vaḍaparisāra - nāḍu agreed to supply an uḷakku of oil per oil-mill per year for the oil coating of the deity Āḷudaiyār - Akkasālīśuram - Uḍaiyār at Sēvūr. Do.
117	Hanumantarāya temple, central shrine, west wall.	Do.	Do.	Regnal year 12	Do.	Records the gift of 30 <i>kalam</i> of paddy and 5 <i>kuruni</i> and <i>nālī</i> of oil respectively to provide food-offerings and to maintain a lamp to the goddess Vaḍivuḍaimāṅgai, the consort of Akkasālīśuram-uḍaiyār at Sēvūr by the merchant body (<i>akkasālaiga!</i>) of Vaḍaparisāra-nāḍu. Do.
118	On the <i>adhishthāna</i> , <i>ardhamāṇḍapa</i> .	Do.	Vīrarājēndra	Regnal year 46	Do.	Records a gift of one <i>paḷaṇjalāgai achchu</i> by the prince (<i>pillaiyār</i>) Nēṇi Mālaialagiya- perumāḷ Tiruvāsalkāṭṭa Chokkan to Āvuḍaiyār Akkasālīśuvaram-uḍaiyār in order to provide food offerings, to conduct services and to burn twilight lamps on the <i>Śivarātri</i> day to the deity Āḷudaiyār Akkasālīśuvaram-uḍaiyār. The <i>Śivabrāhmaṇas</i> of the temple received the gift and undertook to provide the food-offerings. Records the gift made for the persons who pluck leaves, who bring water and who bring firewood to the temple. Do.

119	On the walls of a shrine to the north of <i>ardhamāṇḍapa</i> in the Perumāḷ temple.	Do.	Jaṭāvarmaṇ Tri bhu Sundara- pāṇḍya	Regnal year 27, Chittirai, pañchami, Friday.	Do.	Records the sale of wet garden land (<i>pūṇṣai-tōṭṭam</i>) for a price-value of three hundred <i>aṇ rāḍu-varāgaṇṇapadpa lli-kuligai-paṇam</i> by <i>Śrīvāṇ Ḍāṇḍān</i> to the deity <i>Sāṇāpati Ḍāy=ar</i> in the temple of <i>Alagapperumāḷ Viṇṇagaraemberumāṇ</i> at <i>Śēvūr</i> in <i>Vaḍapariśāra-nāḍu</i> . Do.
120	METTIPPALAIYAM TALUK Bellāḍi. - On the north side of the <i>jagatī</i> of the central shrine, <i>Saṅgamēśvara</i> temple.	Vijayanagara	Kṛishṇadēvarāya	Śaka 1439 Iśura (Iśvara) Arppaśi	Do.	Records a gift of 40 <i>paṇam</i> by <i>Kaṇakku Mallaiyan</i> , a resident of <i>Vellādi</i> for maintaining a perpetual lamp to the deity <i>Āḷuḍaiyār Tambirānār Vīrasaṅgāḍiśuram - uḍaiyār</i> at <i>Vellādi</i> in <i>Vaḍapariśāra-nāḍu</i> .
121	TIRUCHCHIRAPALLI TALUK <i>Tiruvēṇṇumbūr</i> . - On the left wall at the entrance to <i>Erumbēśvara</i> temple.	Do.	<i>Virupāksha-uḍaiyār</i> , son of <i>Ariyappa-uḍaiyār</i>	Śaka 1307 Krōdhana, Kumbha ba.2, Friday, Uttira- nakshatra = 1386 A.D., February 16 f.d.t. .03	Do.	States that the <i>nāṭṭār</i> of <i>Mīkḍai-nāḍu</i> conferred the right of collecting taxes on the officials and mendicants of the <i>Tiruvēṇṇumbūr</i> temple from certain lands. The amount thus collected were to be used for the renovation of the said temple. The document (<i>punṇiya-patra</i>) recording the above rights of the <i>nāṭṭār</i> was drafted by <i>Śḍāṇmah=adēviuḍaiyāṇ</i> .
122	UDAIYARPALAIYAM TALUK <i>Kāḷappāḷuvūr</i> . - <i>Tiruvālandurāiyār</i> temple, central shrine, north wall.	Chōḷa	Parakēsarivanman	Regnal year 9	Do.	Registers a gift of twenty sheep in order to provide food-offerings thrice a day to the deity <i>Mahādēva</i> at <i>Tiruvālandurāi</i> by an individual <i>Kaviśiyan Nakkaṇ</i> . <i>Mārabirāṇ</i> alias <i>Nambi Ārūraṇ</i> of <i>Maṅgalam</i> in <i>Maṅgala-nāḍu</i> , who supervised the construction of the stone temple at <i>Tiruvālandurāi</i> in <i>Śrūpāḷuvūr</i> . He made the above charity at the request of the <i>kāṇmi</i> , the <i>Paḷuvēṭṭaraiyar</i> chief <i>Māraṇ Kaṇḍaiyār</i> . <i>Kaviśiyan Nakkaṇ</i> is described as the official of this <i>Paḷuvēṭṭaraiyar</i> chief (cf. S.I.I., Vol.XIX, No.384) In characters of the 10th century A.D.

B.— Inscriptions on Stone and Other Materials, 1987-88 - Concl'd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
123	Engraved on the floor of the <i>ardha-mandapa</i>	....	....	....	Do.	Records the obeisance of three individuals namely Śrīraṅgarāyar, Chinnatambi, the son of Karuppalāgiyār and Aṇṇapillai Nambirāsakkaḷ. In characters of about the 16th century A.D.
124	<i>Mahāmandapa</i> , north wall.	Chōḷa	Parakēsarivarman	Regnal year 12.	Do.	States that when Mādēvaḍigaḷ and Vīrakali Araṅgaḷ, a native of Mudukuḍi in Kuṇṇak-kūṇam quarrelled (<i>Kilāchchu</i>) the latter was killed. Records a gift of 90 sheep for maintaining a perpetual lamp to the deity Mahādēva of Śīrupaḷuvūr in Kuṇṇak-kūṇam by Madurāntakaḷ, son of Paḷuvēṭṭaraiyar, for the merit of the deceased. In characters of the 10th century A.D.
125	Same wall.	Do.	Do.	Do.	Do.	Records a gift of 90 sheep by Madurāntakan Gaṇḍarādittan for maintaining a perpetual lamp to the deity Mahādēva of Śīrupaḷuvūr, a brahmadēya in Kuṇṇak-kūṇam. Do.
126	On the door jamb (right) in the same temple.	....	....	....	Do.	States that when the beam (<i>uttiram</i>) of the chōḷantiruvāsāl received damages, a person called Sēvagapperumāl Kachchiyarāyar of Viḷandai got it renovated. In characters of the 15th century A.D.
127	On a loose stone built into the east side compound wall of the same temple.	....	....	....	Do.	Fragment. Seems to register a gift for providing food offerings to the deity (name lost). The grains to meet the above endowment was measured by a measure called Rājakēsari. In characters of the 10th century A.D.
128	On another loose stone.	.....	....	....	Do.	Do. Mentions a sepulchral temple (<i>paḷlipaḍai</i>). It seems to refer to a person from Koṅgu who appealed to the Paḷuvēṭṭaraiyar chief Kaṇḍaḷ Maṇavaḷ to exempt the taxes like <i>antarāyam</i> , etc. This paḷlipaḍai temple was caused to be erected probably by the above chief (name not clear). Do.

C.- Arabic and Persian Inscriptions, 1987-88

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	BIHAR JAHANABAD DISTRICT KAKO SUB-DIVISION					
1	Bamai.- Makhdumana. Slab lying loose.	Sultāns of Bengāl	Nuṣrat Shāh	A.H.934 (words) = 1527 A.D., September 27 - 1528 A.D., September 14	Arabic, Naskh	Badly damaged and chiselled off. The extant portion mentions son of Ḥusain Shāh as-Sultān and the date probably that of construction of some edifice, may be a mosque.
	MONGHYR DISTRICT MONGHYR SUB-DIVISION					
2	Maulānagar.- Jāmi' Mosque. Over the gate (inner side).	.....	.....	A.H.1277 (& chronogram) = 1860 A.D., July 20, 1861 A.D., July 8	Persian verse, Nasta'liq	Records the death of a lady named 'Azīman. Composed by Ibn-i-Ḥasan.
3	Do. On the facade.	.....	.....	1) A.H.1315 (& chronogram) = 1897 A.D., June 2 -1898 A.D., May 21 2) A.H.1316 (& chronogram) = 1898 A.D., May 22 1899 A.D., May 11	Do.	Records the construction of a pucca well and a mosque with the efforts of Jahāngīr by a pious lady named Wazīrun Nisā.

C.- Arabic and Persian Inscriptions, 1987-88

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
4	Do. On the northern wall (outer side).	.....	.....	Faṣlī 1312 = 1904 A.D.	Persian verse & prose, Nasta'liq	Records the completion of the mosque by Wazīru'n-Nisā Bī with the efforts of Jahāngīr. Written by Muḥammad Ṭāhir Ḥusain.
5	SHAIKHPURA SUB-DIVISION Chewāra.- Graves in the <i>Maqbara</i> . Headstones of graves. No.1.	.....	.....	A.H.1256 (& words & chrono- gram) = 1840 A.D., March 5 - 1841 A.D., February 22	Persian prose & verse, Nasta'liq	Refers to the grave of Nawwāb Gīlī Ārā Begum, daughter of Nawwāb Rifātu'n-Nisā Begum, and grand daughter of Shāh 'Ālam, the Mughal emperor who died on the given date. Further mentions that the deceased was born and brought up in the Red Fort and married to Sayyid Shujā'u'd-Dīn 'Alī Khān Bahādur Rīḍvī.
6	Do. No.2.	.....	.....	1) A.H.1150 (words) = 1737 A.D., April 20 -1738 A.D., April 9 2) A.H.1231 = 1815 A.D., December 3 - 1816 A.D., November 20 3) A.H.1236 (& chronogram) 4) Faṣlī 1229 = 5) V.S.1878 = 6) A.D.1821	Persian verse and prose, Nasta'liq	States that Taimūllāh a saintly person was born on the first date and died on the second date. Further mentions the names of two sons of the deceased.

7	Do. No.3.	.....	.....	A.H.1237 = 1821 A.D., September 28 - 1822 A.D., September 17	Do.	Damaged. Records the death of <u>Shujā'u'd-Dīn 'Alī</u> , a scholarly figure, on the given date.
PATNA DISTRICT DANAPUR SUB-DIVISION						
8	Dānāpūr.- Baḡī Masjid, Ānand Bāzār (Cantonment). On the facade.	.....	.....	A.H.1190 = 1776 A.D., February 21 - 1777 A.D., February 8	Arabic verse & Persian, Nasta'liq	Contains a quatrain of Sa'dī and the date of construction of the mosque.
9	Masjid Pātī Seol in Bibiganj. On the facade.	.....	.....	A.H.1244 (& chronogram)= 1828 A.D., July 14 - 1829 A.D., July 2	Persian verse, Nasta'liq	Records the construction of a mosque by a lady named Ṣāliha.
10	Sherpūr.- Sherpūr Masjid. On the facade.	.....	.....	A.H.1157 (& chronogram)= 1744 A.D., February 4 - 1745 A.D., January 22	Arabic & Persian verse, Naskh & Nasta'liq	Records the construction of a mosque by 'Azmat Khān. Published, Q.Ahmed : <i>Corpus of Arabic and Persian Inscriptions of Bihar</i> (Patna, 1973), p.168, pl.34 b.
PATNA CITY SUB-DIVISION						
11	Patna.- Patna Museum. On the <i>mugdar</i> . No.1.	.....	.....	.....	Persian, Nasta'liq	Reads : " <i>Srī Mahrāj Nāyak Jī Bahādur</i> ". In characters of about the 19th century.
12	Do. No.2.	.....	.....	A.H.1288 = 1871 A.D., March 23 1872 A.D., March 10	Urdū, Nasta'liq	Mentions that this <i>mugdar</i> belongs to Nāyak Jī Bahādur.

C.- Arabic and Persian Inscriptions, 1987-88

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
13	Shī'a Masjid, Murādpur. Loose slab.	.....	.....	A.H.1225 (chronogram), Sha'bān 12 Thursday = 1810 A.D., September 12	Persian verse, Nasta'liq	Records the demise of Mān Bibī, a generous lady. Published, <i>Journal of Bihar and Orissa Research Society (JBORS)</i> , Vol.XVI, March 1930,p.383,Plts. III & VI.
14	Another Mosque. On the facade.	.....	.....	A.H.1234 (& chronogram) = 1818 A.D., October 31 - 1819 A.D., October 19	Do.	Records the construction of a mosque by Bibī Hannūn Khānam. Pub. <i>ibid.</i> , p.388.
15	Dargāh of Shāh Arzān, Mahalla Shāh Arzān. Over the Lāl Darwāza.	.....	.....	A.H. 1290 = 1873 A.D., March 1 - 1874 A.D., February 17	Arabic & Persian, Naskh	Contains religious text (First Creed and <i>Allāh Kāfi Allāh Ma'āfi</i> i.e Allāh is sufficient. Allāh is forgiver) and contains scribe's name as Muḥammad 'Alī Khān.
16	Tomb of Shāh Karīm Bakhsh near the above. Over the door.	.....	.....	A.H.1252 (& chronogram)= 1836 A.D., April 18 - 1837 A.D., April 6	Persian verse, Nasta'liq	Records the death of Karīm Bakhsh, a saintly person. Published, <i>ibid.</i> , p.396, Plts. III & IV.
17	Tomb of Shāh 'Ibādu'llāh nearby. Over the door.	.....	.....	A.H.1260 (& chronogram)= 1844 A.D., January 22 - 1845 A.D., January 9	Do.	Records the death of 'Ibādu'llāh Shāh, the spiritual successor of Shāh Arzān. Composed by 'Ibratī. Published, <i>ibid.</i> , p.404, Plts.III & IV.

18	Tomb of Shāh Najaf near the above. Over the door.	.....	.....	A.H.1308 (& chronogram), Sha'bān 1, Thursday = 1891 A.D., March 12	Persian verse & prose, Nasta'liq	Records the demise of <u>Shāh</u> Ghulām-i-Najaf, a saint. Composed by <u>Shuhrat</u> .
19	Tomb of Imām Humām, Maḥalla Dargāh Imām Bādā. Over the door.	.....	.....	A.H.1179 (& chronogram)= 1765 A.D., June 20- 1766 A.D., June 8	Persian verse, Nasta'liq	Records the construction of the tomb of Imām Humām by <u>Shāh</u> Karīmu'llāh. Composed by 'Ishqī.
20	Do. Headstone.	.....	.....	A.H.1232 (& chronogram & words), Dhil- Qa'da2=1817 A.D., September 13	Persian verse & prose, Nasta'liq	Records the death of a lady named 'Azīman Bī.
21	Graveyard. Sarcophagus of the same grave.	.....	.....	A.H.1232 (& words) = 1817 A.D., September 13	Arabic prose & verse & Persian, Naskh	Contains religious text (First Creed, <u>Shiite</u> Creed and verses of didactic nature).
22	Do. Headstone of another grave.	.....	.....	A.H. 1218(& words), Ramaḍ- ān 14, Thursday = 1803 A.D., December 28	Persian verse, Nasta'liq	Records the demise of Muḥammadi Baig, a learned man.
23	Imām Bādā called Gulshan-i-Ḥaidarī. Slab fixed in the ground.	.....	.....	A.H.1315 (& words & 4 chro- nograms), Safar 20, Friday night= 1897 A.D., July 21	Persian verse & Urdū verse, Nasta'liq	Records the date of the death of 'Abbās, better known as Muhammad Raḍā. Composed by Sanjar.

C.- Arabic and Persian Inscriptions, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
24	Shi'a Masjid on Bāoli Road. On the central <i>mihrāb</i>.	.....	.....	A.H.1290 = 1873 A.D., March 1 - 1874 A.D., February 7	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter III, part of verse 39, Chapter LXII, verse 9, Chapter LXXII, verse 18, Chapter VI, part of verse 102 and a tradition). Written by Muḥammad Hādī.
25	Do. On the facade.	.....	.....	A.H.1291 (& chronogram) = 1874 A.D., February 18 - 1875 A.D., February 6	Persian verse, Nasta'liq	Records the renovation of the mosque by Sayyid Lutf 'Alī Khān. Composed by Furqatī.
26	Masjid Hammām Kalān. On the western wall.	Mughal	Shāh 'Ālam II	A.H.1192 (& chronogram) = 1778 A.D., January 30 - 1779 A.D., January 18	Do.	States that during the reign of Shāh 'Ālam Bādshāh a mosque was built by Aḥmad 'Alī Khān. Published, Q.Ahmad, <i>op.cit.</i> , p.355, pl.69a.
27	Masjid Mīrzā Wazīr Ḥusain in the same locality. On the facade.	.....	.....	A.H.1289 (& chronogram) = 1872 A.D., March 11 - 1873 A.D., February 28	Do	Records the construction of a mosque by Gauhar Begam, a pious lady. Composed by Nikhat.
28	Mosque and Imām Bādā, Shish Maḥal. Over the entrance.	.....	.....	.....	Persian & Arabic verse (Mixed), Nasta'liq	Contains a couplet eulogising the mosque. In characters of about the 18th century.

29	Do. Slab lying loose.	.....	.....	A.H.1252 (words & chronogram) = 1836 A.D., April 18- 1837 A.D., April 6	Persian verse, Nasta'liq & Naskh	Fragmentary. Records the death of a brave person whose name is not mentioned.
30	Āmne Samne Kī Masjid, Bharatpur Simlī Māl Salāmī. On the facade.	.....	.....	A.H.1150 (& chronogram) = 1737 A.D., April 20 - 1738 A.D., April 9	Persian verse, Nasta'liq	Records the construction of a mosque by 'Abdu'r Rahmān Sajjād. Composed by Bāqar. Published, <i>J.B.O.R.S.</i> , 1930, Vol.XVI,p.358, plts.III& IV.
31	Pīr Damaḍyā mosque on the bank of the river Ganges, in the same locality. Over the door (inside).	.....	.....	A.H.1154(& chronogram)= 1741 A.D., March 8 - 1742 A.D., February 24	Persian, Nasta'liq	Reads : " <i>Dar-i-Ḥarīm-i-Baitu'l-Ḥarām</i> ", and the date, probably that of construction of the mosque.
32	Do. Grave outside the mosque. Headstone.	.....	.....	A.H.1219 (& 2 chronograms)= 1804 A.D., April 12 - 1805 A.D., March 31	Persian verse, Nasta'liq	Records the death of Ḥaidar Jamālu'd-Dīn, son of Ghulā Muḥiyu'd Dīn a resident of Meerut who had come to 'Azīmabād (i.e. Patna) where he died on the given date. Published, Q.Ahmad, <i>op.cit.</i> p.384.
33	A tomb in the compound of Mughal Kī Masjid. Over the gate.	.....	.....	A.H.1212 (& chronogram)= 1797 A.D., June 26 - 1798 A.D., July 14	Do.	Records the death of someone (name not given). Published, <i>JBORS</i> , Vol.XVI, March 1930, p.378, plts.III & IV.
34	Murādun-Nisā-kī-Masjid, Lodī Kaṭra Chaurāha. On the facade. (Upper one.)	.....	.....	A.H. 1233 (& chronogram)= 1817 A.D., November 11 - 1818 A.D., October 30	Do.	Records the construction of a mosque by Murādun - Nisā, a pious lady. Published, <i>ibid.</i> , p. 387.

C.- Arabic and Persian Inscriptions, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
35	Do. (Lower one.)	.....	.....	A.H.1355 (chronogram) = 1936 A.D., March 24 - 1937 A.D., March 13	Do.	Refers to the new construction of the mosque which had fallen due to earth-quake.
36	Chamārī Kī Masjid, Gujri Bāzār. On the facade.	.....	.....	A.H.1238(& chronogram)= 1822 A.D., September 18 - 1823 A.D., September 6	Arabic, Naskh	Contains a chronogrammatic phrase yielding the date of construction of the mosque.
37	Masjid 'Alī Ibrāhīm Khān Bahādur, Dulī Ghāṭ. On the facade.	.....	.....	A.H.1200 (words)=1785 A.D., November 4 - 1786 A.D., October 23	Persian, Nasta'liq	States that the mosque was built by Amīnu'd-Daula 'Azīzu'l-Mulk 'Alī Ibrāhīm Khān Bahādur Naṣīr Jang. Published, <i>ibid.</i> , p.370, plts. III & IV.
38	Athnā 'Asharī Masjid, Gulzār Bāgh. On the facade.	.....	.....	A.H.1261(& chronogram)= 1845 A.D., January 10 - December 29	Persian verse, Nasta'liq	States that this mosque, earlier built by 'Azīm 'Alī, was in a dilapidated condition hence at the instance of Mīr Sa'adat 'Alī, it was reconstructed by Ghulām Husain. Composed by 'Ibratī. Published, <i>ibid.</i> , p.405, plts. III & IV.
PATNA SADAR SUB-DIVISION						
39	Phulwārī Sharīf.- Masjid-i-Mujībī. On the facade.	.....	.....	A.H.1239 (& chronogram)= 1823 A.D., September 7 - 1824 A.D., August 25	Do.	States that the mosque of the <i>Khānqāh</i> (i.e. Hospice) of Pīr Mujeeb was made a permanent structure after hundred years.

<p style="text-align: center;">GUJARAT AHMADABAD DISTRICT AHMADABAD CITY TALUKA</p>						
40	Ahmadabad.- Momin Shahīd-kī-Masjid, Nagina Pole. Slabs lying loose. No.1.	.....	.....	A.H.1063(& chronogram)= 1652 A.D., November 22 - 1653 A.D., November 11	Arabic & Persian, <u>Thulth</u>	Contains a chronogrammatic phrase yielding the date of construction of a mosque.
41	Do No. 2.	.....	.....	Do.	Persian verse, Nasta'liq	States that the mosque was built at the instance of <u>Ghāzī</u> Muḥammad and through the efforts of his younger brother named Jān Muḥammad. Composed by Hādī.
<p style="text-align: center;">KHEDA DISTRICT KHAMBHAT TALUKA</p>						
42	Khambhāt.- Slab kept in State P.W.D. Office near Kannedy Hospital.	Tughluq	Fīrūz <u>Shāh</u>	A.H.762 <u>Dhīl</u> Qa'da 1=1361 A.D., Septem- ber 2	Persian, Naskh	States that Sulṭān Fīrūz <u>Shāh</u> who marched against Lakhnautī (i.e. Gaur) in the year A.H. 759 (1358 A.D.) while returning halted at Jūnāpur (i.e. the present Jaunpur) the place which was founded after the name of Muḥammad bin Tughluq. Then from Jaunpur he proceeded to Jājnagar on 20th of <u>Dhī'l-Qa'da</u> , A.H.761 (2nd October, 1360 A.D.).

C.- Arabic and Persian Inscriptions, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	KARNATAKA BELGAUM DISTRICT ATHNI TALUKA					It further records that no Muslim king except the Sultān had accomplished such difficult task and captured such a large number of wild elephants. Also mentions, in the concluding lines, Malik's- <u>Sharq</u> Malik Nā'ib-i-Bārbak Ibrāhīm Sultānī who had set up this inscriptional slab in commemoration at this important town of Khambāyat (i.e. Khambhāt).
43	Athni.- Dīwān Bāolī, Maḥalla Gachchin Maṭh. On the wall (right side of the stairs.)	'Ādil Shāhī	Muḥammad 'Ādil Shāh	A.H.1059= 1649 A.D., January 5 - December 24	Persian, <u>Thulth</u>	Damaged. States that some edifice, evidently a step- well, was built during the reign of Muḥammad 'Ādil Shāh by Hunkar (?) Pusu, the <i>Sarḥawālādār</i> , when <u>Ikhlas</u> Khān, the Second, was the <i>Muqāsādār</i> .
44	CHIKKODI TALUKA Kharoshī.- 'Idgāh near the Dargāh of Shāh Nūr Walī. Above the pulpit.	.....	.....	A.H.1272Safar= 1855 A.D., October 13 - November 10	Mixture of Arabic & Persian, <u>Naskh</u>	Records the construction of an 'Idgāh by Muḥammad, son of <u>Makhdūm</u> Paṭel, the resident of Kervish (i.e. Kharoshi)
45	GOKAK TALUKA Gokāk.- Dargāh of Jungalī Shāh Qādirī. On the eastern door.	.....	.....	.....	Arabic verse & Persian, <u>Naskh</u>	Records the construction of the tomb (of Shāh Ḥusain Janglī) by the personal efforts of Shāh 'Abdu'l Latīf, the <u>Khādim</u> of the saint. In characters of about the 18th century.
46	Do. On the southern door.	.....	.....	.....	Persian, <u>Naskh</u>	Refers to the Dargāh of Shāh Ḥusain Janglī and mentions name of 'Abdu'l-Latīf, as devoted servant (<u>Khādim</u>) of the saint.
47	Do. On the arch of the western wall.	.....	.....	.....	Arabic, <u>Naskh</u>	Do. Contains religious text (<i>Qur'ān</i> , Chapter II, verse 255) only. Do.

48	RAMDURG TALUKA Torgal.- Fort. On a bastion.	'Ādil Shāhī	Ibrāhīm 'Ādil Shāh I	[Shuhūr] 935 (A.H.941) = 1535 A.D., March 23 - May 24	Persian, Naskh	Refers to the construction, evidently of a bastion, during the reign of Ibrāhīm 'Ādil Shāh (I), by Ismā'īl, son of 'Abdu'l 'Aziz, the Junior (<i>Khurd</i>)
49	Do. On another bastion.	Do.	Ibrāhīm 'Ādil Shāh II	1) Shuhūr 98[4] 2) A.H.991 Jumādā I, 29 = 1583 A.D., June 10	Persian & Kannaḍa, Nasta'liq & Kannaḍa	Bilingual. Badly damaged. States that a bastion designated as <i>Burj-i-Ḥusain</i> , was built during the reign of the just king Ibrāhīm 'Ādil Shāh, by Khān-i-A'zam Ibrāhīm Khān.
50	Do. Jāmi' Masjid.. Above the central <i>mihrāb</i>.	.....	.....	.....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter II, verse 255, Chapter LXXII, verse 18 and First Creed). In characters of about the 16th century.
51	SAUNDATTI TALUKA Hire Kumbi.- Dargāh of Makhdūm Shāh Ḥusainī on a hill. Above the entrance.	.....	.....	.....	Arabic prose & verse, Naskh	Contains religious text (First Creed, <i>Nādi-'Alī</i> and names of four Caliphs and four principal angels) and the name of the saint as Makhdūm Shāh Ḥusainī Tārā. In characters of about the 19th century.
52	Do. To the right side of above.	.....	.....	A.H.124(O) = 1824 A.D., August 26 - 1825 A.D., August 15	Arabic & Persian, Naskh & Naskh in <i>Tughrā</i>	Contains religious text (Tradition, name of Four Caliphs and some epithetic phrases) and name of the saint as Makhdūm Shāh Tārā.
53	NORTH KANARA DISTRICT BHATKAL TALUK Bhatkal.- Graves on a platform behind the Government Model Urdu Primary School. Headsides. No.1.	.....	.....	1637 A.D. (& in Roman Numerals) April 1	English, Roman	States that the grave is that of Ant:Verneworthy, a merchant.
54	No.2.	.....	.....	1637 A.D., (& in Roman Numerals) March 31	Do.	States that this is the grave of George Wye, a merchant.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
54	No.2.	.....	.....	1637 A.D., (& in Roman Numerals) March 31	Do.	States that this is the grave of George Wye, a merchant.
55	No.3.	.....	.....	1638 A.D.(& in Roman Numerals), November 30	Do.	Mentions that here lies buried the body of William Barton Chyrvrgion.
56	House of Sayyid Muḥammad, Maḥalla <u>Khalīfa</u> . On the door.	.....	.....	A.H.1283 = 1866 A.D., May 16 - 1867 A.D., May 4	Arabic verse, <u>Naskh</u> & <u>Tughrā</u>	Contains religious text (First Creed and a prayer for the repulsion of pestilence).
57	Abū House. On the left pillar.	.....	.....	A.H.1311 = 1893 A.D., July 15 - 1894 A.D., July 4	Arabic, <u>Tughrā</u>	Do. (First Creed).
58	On the right pillar of the above house.	.....	.....	.....	Do.	Do. (<i>Basmala</i> and the name of the Prophet Muḥammad, four times). In characters of about the 19th century.
59	KARWAR TALUK Kārwar.- On a silver dish in possession of Ghulām Muḥiyu'd-Dīn Shaikh, City Bus Stand.	.....	.....	.....	Do.	Do. (<i>Qur'ān</i> , Chapter III, verse 160). Do.
60	SOUTH KANARA DISTRICT MANGALORE TALUK Mangalore.- Graveyard near the Jāmi' Masjid Zīnat Bakhsh. Headstones.No.1.	.....	.....	A.H.1181, Muḥarram 6= 1767 A.D., June 4	Arabic, <u>Naskh</u>	Purport not clear. Refers to the date of death of Bībī Fāṭima.

61	No.2.	.....	.....	.....	Do.	Badly damaged. Records the death of Jamālu'd-Dīn son of 'Aqīlu'r-Rahmān. In characters of about the 19th century.
62	No.3.	.....	.....	Jumādā II, 12	Do.	Do. Seems to record the death of someone (name not clear). Do.
<p style="text-align: center;">MADHYA PRADESH MORENA DISTRICT SHEOPUR TAHSIL</p>						
63	Sheopūr.- Fort. Farrāshon ki Masjid. On the southern wall.	Sultāns of Mālwa	Ghiyāth Shāh Khaljī	1) A.H.858 = 1454 A.D., January 1 - December 21 2) A.H.888, Jumādā II, 21 = 1483 A.D., July 27	Persian, Naskh	States that Khān-i-A'zam-o-Khāqān-i-Mu'azzam, Masnad-i-'Ālī, Mallū Khān, the senior, constructed the mosque, during the reign of Maḥmūd Shāh Khaljī, on the first date. Further states that after his death which took place on the second date, his son named Ulugh-i-A'zam, Qutlugh-i-Mu'azzam, Masnad-i-'Ālī, Mallū Khān, the <i>muqti</i> of the <i>shiq</i> of Ajmer, arrived at this place i.e. Qasba Sheopur, from Ajmer accompanied with seven thousand troops and ten elephants for negotiating the marriages of his sons named As'ad Khān, Miyān Sharaf Khān and Lād Khān. On that occasion when he found that the mosque built by his father had become old, he ordered for its reconstruction on a larger scale. Cf. <i>Epigraphia Indica Arabic and Persian Supplement (EIAPS)</i> , 1964, pp.61-62, pl.XIX (b).
64	Do. Sarcophagus of a grave in the courtyard of the above mosque.	.....	.....	.....	Arabic, Naskh	Contains religious text (First Creed and <i>Qur'ān</i> , Chapter III, verse 18 and part of 19). In characters of about the 16th century.
65	Fort. Slab fixed to the left side of the road near the gate.	Mughal	Jahāngīr	A.H.(?)	Persian, Nasta'liq	Badly damaged. Seems to record an order (<i>Farmān</i>) to the revenue officials, 'Ummāls and <i>Mutaṣaddiyān</i> of the <i>pargana</i> Sheopur (further details lost).

C-. Arabic and Persian Inscriptions, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
66	Hajira near Railway Station. Over the doorway.	Sūr	Islām <u>Shāh</u>	1) A.H.960 (& words), Dhil-Hijja 17 = 1553 A.D., November 24 2) A.H.961 (& words) = 1553 A.D., December 7 - 1554 A.D., November 25	Persian, Naskh	States that during the reign of Islām <u>Shāh</u> Masnad-i-‘Alī Mansūr Khān got martyrdom in a battle while fighting with Kachchwahās (Rajputs) in the <i>Qasba</i> Kūkūr on the first date. Further states that (his) dome was built at the suggestion of Pīr ‘Alī Mīraksur on the second date. Mentions Parsū, probably the engineer or supervisor of the construction.
67	Do. Sarcophagus of a grave inside the above Hajira.	.....	.....	.....	Arabic, Naskh	Contains religious text (First Creed, <i>Basmāla</i> and <i>Qur’ān</i> , Chapter XXXVI, verses 1-7). In characters of about the 16th century.
68	Do. Another sarcophagus.	.....	.....	.....	Do.	Do. (First Creed and <i>Qur’ān</i> , Chapter III, verses 18 and part of 19). Do.
69	Do. No.2.	.....	.....	.....	Do.	Do. Do. Do.
70	Soin Kalān.- Mosque. On the eastern wall of the courtyard. (Originally from another ruined mosque).	.....	.....	.....	Do.	Do. (<i>Qur’ān</i> , Chapter LXXII, verse 18). In characters of about the 15th century.
71	Slab lying loose in the above mosque. (Do.)	.....	.....	.....	Do.	Do. (<i>Qur’ān</i> , Chapter CXII, Chapter II, verse 255). Do.
72	SHIVPURI DISTRICT KOLARAS TAHSIL Kolāras.- Jāmī Mosque. On a pillar.	[Mughal]	[Akbar]	A.H...., Sha‘bān 7	Persian, Naskh	Badly damaged. Refers to Tahawwur ‘Alī Khān, as a governor of Qil’a Nalwar (i.e. Narwar) and mentions name of some one son of Qaryak (?) Baig....., a humble servant of the (Mughal) emperor Akbar. Portion of the date erased.

73	Ranod.- Mosque, Maḥalla Gadariyān. Above the right side <i>miḥrāb</i> .	Mughal	<u>Shāh</u> jahān	A.H.1066= 1655 A.D., October 21 - 1656 A.D., October 9	Persian verse, Nasta'liq	States that a mosque, a bāzār and a well were built during the reign of <u>Shāh</u> Jahān, the Shadow of God, by Ni'mat Shān.
74	Hijron kī Masjid, Qasābpura. Above the central <i>miḥrāb</i> .	Do.	[Muḥammad <u>Shāh</u>]	Regnal year 24 (A.H.1155 chronogram)= 1742 A.D., February 25 - May 24	Do.	Assigns the construction of a mosque to Pīr <u>Khān</u> . Cf. <i>Annual Report on Indian Epigraphy (ARIE)</i> 1961-62, Appendix D, No.84.
75	Do. Above the left side <i>miḥrāb</i> .	Do.	Aurangzeb	Regnal year 41 (?), A.H.11[08] (?)=1697 A.D., March 14 - July 9	Persian, Nasta'liq	Records the construction of a mosque by Jahāngīr, a butcher.
76	Ruined mosque to the south of the Bus Stand. Loose slab.	Do.	Do.	A.H.[1]088 Jumādā I, 27 =1677 A.D., July 18	Do.	Records the construction of a building (evidently a mosque) by <u>Shaikh</u> Pīr <u>Shāh</u> and <u>Shaikh</u> Muẓaffar son of Momin <u>Shaikh</u> 'Alī.
77	Dargāh of Ḥājī Walī. Platform containing grave (northern side).	Do.	Aḥmad <u>Shāh</u>	Regnal year 3, A.H.1163 (words) = 1750 A.D., March 28 - November 18	Do.	Assigns the construction of a <i>Chabūtra</i> (i.e. Platform) to <u>Shāh</u> Matīn, the <i>Sajjāda</i> . Also mentions the name of Sayyid Aḥmad as scribe and Parthī as stone-cutter (i.e. <i>Sangtarāsh</i>).

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
77	Dargāh of Ḥājī Walī. Platform containing grave (northern side).	Do.	Aḥmad Shāh	Regnal year 3, A.H.1163 (words) = 1750 A.D., March 28 - November 18	Do.	Assigns the construction of a <i>Chabūtra</i> (i.e. Platform) to Shāh Matīn, the <i>Sajjāda</i> . Also mentions the name of Sayyid Aḥmad as scribe and Parthī as stone-cutter (i.e. <i>Sangtarāsh</i>).
78	Ruined mosque in the field of Shri Rajendra Mohan Shrivastava. On the Northern wall.	Do.	Aurangzeb	A.H.1085, Jumādā II, 26, Wednesday = 1674 A.D., September 17	Do.	Records the construction of a mosque by .....Khān(?) son of Dāu'd son of Ḥasan, the weaver (<i>Nūr Bāf</i>).
79	NARWAR TAHSIL Daulatābād.- Ruined mosque at the bank of Sind river. Loose slab.	Sūr	Islām Shāh	A.H.957 (& two chronograms) = 1550 A.D., January 20 - 1551 A.D., January	Arabic & Persian verse, Nasta'liq	States that during the reign of Islām Shāh a mosque was built on the bank of the river Sind by Daulat Khān, a pious man. Composed and written by Nāẓirī Shattārī.
80	Narwar.- Fort. Chilla Madār Shāh. Grave to the left side of the mosque. On the lamp-post.	.....	.....	A.H.1188(& chronogram) = 1774 A.D., March 14 - 1775 A.D., March 3	Persian verse, Nasta'liq	Records the death of Muḥammad Sharīf, a physician (i.e. Ḥakīm).
81	Do. Mosque of Chilla Madār Shāh. Over the Central <i>mihrāb</i> .	Mughal	Aurangzeb	A.H.1088, Dhil-Hijja=1678 A.D., January 15 - February 12	Arabic & Persian, Nasta'liq	Records the construction and completion of a mosque by Ḥadrat Shāh <i>alias</i> Kulābī. Also mentions the name of Ibrāhīm as scribe and Lachchu as stone-cutter.

82	Masjid-i-Mominān. Over the Central <i>mīhrāb</i>.	.....	.....	A.H.1298, Ramādān 29 = 1881 A.D., August 25	Arabic & Persian, Naskh & Nasta'liq	Contains religious text (<i>Basmala</i> and First Creed) and the date probably of the completion of the mosque.
83	SHIVPURI TAHSIL Shivpuri.- Chattri of Mādho Rāo Sindhia. On the barrel of a gun lying in the garden.	.....	.....	A.H.1200(?) = 1785 A.D., November 4 - 1786 A.D., October 23	Persian, Nasta'liq	States that this gun designated as <i>Jawāhar Sarkār</i> (belongs) to <i>Bakhshi</i> 'l-Mamālik Nawwāb Najību'd-Daula Muḥammad Zābit Khān Bahādur during the days of Rāo Rāwān Qutbu'd-Dīn Tatārī. Also describes the length of the gun as one <i>Dhara</i> ' (i.e. a yard) and weight of the gun powder as two <i>pāo</i> . Also mentions the names of Mīr 'Abdu'l Bāqī and Faḡal 'Alī, as gunners.
MAHARASHTRA AKOLA DISTRICT AKOLA TAHSIL						
84	Ākolā.- Loose slab in possession of Mr.Kamal Kishore Biyani. (Originally from Faṭh Burj known as Bālāpūrī Bes).	Mughal	Aurangzeb	A.H.1114 (& chronogram)= 1702 A.D., May 17 - 1703 A.D., May 5	Persian verse and prose, Nasta'liq	Damaged. States that during the reign of Aurangzeb 'Ālamgīr a bastion designaated as <i>Faṭh Burj</i> was built when Nawwāb Asad Khān was the <i>jāgīrdār</i> and Khwāja Latīf was the governor ('āmil). Cf. <i>EIM</i> , 1907-08,p.17 (without plate & incomplete).
85	Purānā Qabrastān near Mohta Mill. Headstones of graves. No.1.	.....	.....	A.H.1350, Sha'bān (?) 16 =1931 A.D., December 27	Gujrātī & Persian, Nāgarī & Nasta'liq	Bilingual. Records the death of Yūsuf Raḥmatu'llāh Dhorājīwālā.
86	Do. No.2.	.....	.....	1886 A.D.	Urdu, Naskh	Badly damaged. Purport not clear. Date portion is visible.
87	Do. No.3.	.....	.....	1888 A.D., May 20, Friday	Urdu, Nasta'liq	States that Rasūl Khān, son of Bafātī (Wafātī) Khān died on the given date.
88	Do. No.4.	.....	.....	1894 A.D., August 7, Monday	Do.	Records the death of a lady named Raḥmat Bī, daughter of 'Umar Khān.

C-. Arabic and Persian Inscriptions, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
89	BALAPUR TAHSIL Pātūr.- House of Khwāja Muẓaffaru'd-Dīn Khān Jāgirdār. Over the entrance.	.....	.....	A.H.1302(& chronogram)= 1884 A.D., October 21 - 1885 A.D., October 9	Arabic, Nasta'liq	Contains religious text(<i>Qur'ān</i> , Chapter LXI, part of verse 13) and the date, obviously of construction of the house.
90	Dargāh of Ḥaḍrat Shāh 'Abdu'l 'Azīz (alias Shāh Bābū). On the palm(photo graph) of the Brass 'Alam.	.....	.....	.....	Arabic, <u>Naskh</u> in <u>Tughra</u>	Do. In characters of about the 17th century.
91	Mangrūlpīr.- Dargāh of Shāh Amānu'llāh. On the gate (Right side).	.....	.....	A.H.1306(& chronogram)= 1888 A.D., September 7 - 1889 A.D., August 27	Persian verse, Nasta'liq	Records the construction of the enclosed wall of the <i>dargāh</i> of Shāh Amman (i.e. the saint) by 'Ainu'd-Dīn, his grandson and <i>Sajjada</i> of the dargāh. Composed by 'Abdu's-Samad. (Also see No.92 below).
92	Do. Left side.	.....	.....	1) A.H.1306 (& chronogram) 2) 1889 A.D.	Persian verse & Marāṭhi Nasta'-liq & Nāgarī	Bilingual. Records the construction of a new enclosure and laying out of a garden of the <i>dargāh</i> of Shāh Amānu'llāh Ḥusainī by 'Ainu'd-Dīn. (Also see No.91 above).
93	MURTUZAPUR TAHSIL Kārañja.- Khānqāh near the Jāmi' mosque. Slabs above the door. No.1.	.....	.....	A.H.1329 (& chronogram) = 1911 A.D., January 2 - December 21	Persian verse, Nasta'-liq	Records the construction of a <i>Khānqāh</i> (hospice) by Shaikh Ḥātim by his own efforts. Written by Muḥammad Asadu'llāh Aẓmi.
94	Do.No.2.	.....	.....	Do.	Do.	Assigns the construction of an edifice (obviously the hospice) to Shaikh Muḥammad Ḥātim. Composed by Naushah and written by Muḥammad Asadu'llāh Aẓmi.

95	Do. No.3	.....	.....	A.H.1329, Rajab 1 = 1911 A.D., June 28	Urdu, Nasta'liq	Records the construction of two storeyed building at the instance and by the endowed property of Sayyid Nāṣiru'd-Dīn, son of Sayyid Amīrud-Dīn.
96	WASHIM TAHSIL Wāshim.- 'Idgāh. To the left of central <i>mīhrāb</i>.	.....	.....	A.H.1271 (& chronogram) = 1854 A.D., September 24 - 1855 A.D., September 12	Persian verse, Nasta'liq	Damaged. Records the construction of an 'Idgāh by 'Alī Maṣūm <u>Khān</u> <i>alias</i> <u>Sheru Khān</u> .
97	Jāmi' Masjid, Kamānpūra. On the facade.	.....	.....	A.H.1346(& chronogram)= 1927 A.D., July 1 - 1928 A.D., June 19	Urdu verse, Nasta'liq	Records the construction of a porch (<i>Sāibān</i>) of the Jāmi' Mosque on the given date. Composed by Marjān.
AMRAVATI DISTRICT ACHALPUR TAHSIL						
98	Achalpūr (Ellichpūr).- Dula Gate. Above the arch.	Mughal	Shāh 'Ālam II	A.H.1180 (& chronogram)= 1766 A.D., June 9 - 1767 A.D., May 29	Persian verse, Nasta'liq	States that the gate, designated as <i>Dar-i-Raḥmān</i> , was built for the merit of Shāh Raḥmān <u>Ghāzī</u> , the saint. (Published in <i>Tadhkira-i-Raḥmāni</i> , p.47.)
99	Tomb of Nāmdār <u>Khān</u> Pannī in Bi-Bahā Bāgh. Headstone of a grave.	Nawwābs of Ellichpur	Nawwāb Ṣalābat <u>Khān</u>	A.H.1260, Muḥarram 1 = 1844 A.D., January 22	Persian-prose & verse, Nasta'liq	Badly damaged. Records the death (name lost but seems to be the wife of) Nawwāb Muḥammad Ṣalābat <u>Khān</u> , son of Nawwāb Muḥammad Ismā'īl <u>Khān</u> Bahādur Pannī Afghān, Sulaimānza'ī who belonged to Mahdavi sect.
100	Dargāh of Shāh 'Abdu'r Raḥmān <u>Ghāzī</u> . On the minaret.	1) A.H.[.....] Rabī'ī, 11, ... day 2) 1884(?)A.D., October 19, Friday	Persian verse & prose Hindi & English, Nasta'liq, Nāgarī & Roman	Trilingual. Damaged. States that a tower, on the lofty gate of (the dargāh of) Shāh Raḥmān <u>Ghāzī</u> , was built by Muhammad Mīrān, son of <u>Shaikh</u> Sarwar, alongwith his three sons named <u>Shaikh</u> 'Uthmān, <u>Shaikh</u> Aẓam and <u>Shaikh</u> Imām.

C-. Arabic and Persian Inscriptions, 1987-88 - *Contd.*,

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
101	AMRAVATI TAHSIL Amrāvati.- Old Graveyard, Haiderpura. Headstones of graves. No. 1.	.....	.....	A.H. 1304 Giyāriwin (Rabī' II) 22 = 1887 A.D., January 18	Urdu, Nasta'liq	Records the death of La'l Jī.
102	Do. No. 2.	.....	.....	V.S. 1900 = 1843 A.D.	Urdu & Marāṭhī, Nasta'liq & Nāgarī	Bilingual. Records the death of a lady Nannhī Jān Pandarpūrwālī.
103	Graveyard near 'Idgāh. Headstones of graves. No. 1.	.....	.....	A.H. 1326 <u>Dhu'l</u> - - <u>Qa'da</u> 21 = 1908 A.D. December 15	Urdu, Nasta'liq	Records the death of one Mūsā son of Luqmān.
104	Do. No.2.	.....	.....	<u>Sha'bān</u> 26	Do.	Records the death of <u>Shaikh</u> Karīm Chaud(h)ary.
105	BULDHANA DISTRICT CHIKHLI TAHSIL Deulgāon Rājā.- Mosque, Khaḍakpura. On the facade. (Photograph).	.....	.....	A.H. 1355 (& chronogram)= 1936 A.D., March 24 - 1937 A.D., March 13	Urdu verse & prose, Nasta'liq & <u>Thulth</u> in <u>Tughra</u>	Records the construction of a mosque designated as Masjid-i-Qudsī. Composed by Ḥakīm Muḥammad Wazīr Fāḍil, an advocate.
106	JALGOAN TAHSIL Jalgāon.- Jāmi ' Masjid. Headstone of a grave to the south of the main entrance.	.....	.....	A.H. 1279 (& chronogram)= 1862 A.D., June 29 -1863 A.D., June 17	Persian <u>Naskh</u> & Nasta'liq	Records the death of one <u>Ghulām</u> 'Alī <u>Khān</u> of <u>Shāhjahānpūr</u> (in U.P.).

107	Rasūlpūr.- Loose slab kept in the mosque. (Originally from some other mosque).	.....	.....	A.H. 1057 (& words & chronogram)= 1647 A.D., January 27 - 1648 A.D., January 16	Persian verse, Nasta'liq	Records the construction of a mosque by Malik Ḥasan.
MALKAPUR TAHSIL						
108	Malkāpūr.- Step-well, Lāl Bāgh. Southern wall (inner side) (photograph).	.....	.....	A.H. 1204 (& chronogram)= 1789 A.D., September 21 -1790 A.D., September 9	Do.	Records the construction of the well and laying out of the garden by Rājā Nāmvaṇt.
109	Seal in possession of Shri <u>Kh</u> wāja Raḥmatu'llāh alias <u>Kh</u> alīl Miyān, Jāgirdār.	.....	.....	A.H. 1218 = 1803 A.D., April 23 - 1804 A.D., April 11	Persian, Nasta'liq	Contains the name of Qaḍī Sayyid Maḥmūd and the date.
110	Masjid, Dari. Over the central <i>mihrāb</i>.	.....	.....	A.H. 1320, Ramadān 26 = 1902 A.D., December 27	Urdu, Nasta'liq	Records the construction of a mosque by Ambiyā <u>Kh</u> ān son of Nāmdār <u>Kh</u> ān.
111	Old Graveyard. Headstone of a grave.	.....	.....	1) A.H. 1336, Ṣafar 29, Friday = 2) 1917 A.D., December 14	Do.	Records the demise of one Muḥammad Nāmdār <u>Kh</u> ān. See No. 110 above.
NEHKAR TAHSIL						
112	Lonār.- Ṣābunwāḍa Mosque. On the southern pillar of the eastern wall.	.....	.....	A.H. 1325= 1907 A.D., February 14 - 1908 A.D., February 3	Do.	Contains the date obviously of the construction of the mosque.

C.- Arabic and Persian Inscriptions, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	YEOTMAL DISTRICT DARWHA TAHSIL					
113	Dārwha.- Qāḍiyon-kā-Qabrastān, <u>Khāṣ</u> Bāgh. Headsides of the graves in the enclosure. No. 1.	.....	.....	.....	Arabic, Naskh	Contains religious text (First Creed) only. In characters of about the 19th century.
114	Do. No. 2.	.....	.....	.....	Do.	Do. (<i>Qur'ān</i> , Chapter II, part of verse 255) only. Do.
115	Do. No. 3.	.....	.....	.....	Do.	Do. (First Creed) only. Do.
	YEOTMAL TAHSIL					
116	Yeotmāl.- Jāmī' Moque. Loose slab. (Obverse).	.....	.....	.....	Do.	Contains religious text (<i>Durūd</i> and prayer). Do.
117	Do. (Reverse).	.....	.....	A.H. 1292 (& words) Jumādā I, 27, Friday = 1875 A.D., July 1	Do.	Records the death of Ḥājī Ṣāhibū, son of Tayyib Sār.
	RAJASTHAN BUNDI DISTRICT BUNDI TAHSIL					
118	Būndī.- Mosque, Maḥī Pāḍa. Over the central <i>mīhrāb</i>.	.....	.....	A.H. 1094 (& chronogram) = 1682 A.D., December 21 - 1683 A.D., December 9	Persian verse, Nasta'liq	Records the construction of a beautiful mosque in Būndī. Name of the builder not given. Composed by Dānū Ḡharīb.

119	Qanāti Masjid near the Dargāh of Mirān <u>Shāh</u> on a hill. Above the central <i>mihrāb</i>.	.....	.....	.....	Arabic & Persian, Naskh	Modern. Contains the names of Murshid <u>Shāh</u> , Muḥammad ‘Alī Māṣūm <u>Shāh</u> , Mīr Bakhsh son of Raḥīm ‘Alī Shāh, with whose efforts the mosque was built.
120	Tibara, Qāzī Deora near Champa Bāgh. On the facade.	.....	.....	.....	Persian, Naskh	Do. Records the construction of a building, probably a tomb, by Miyān Maḥbūb <u>Shāh</u> .
121	KESHO RAI PATAN TAHSIL Kesho Rai Patan.- Dargāh of ‘Abdu’l Ḥamīd Ṣāhib Makkey <u>Shāh</u> . Loose slab.	.....	.....	.....	Arabic, Naskh	Fragmentary. Contains religious text (<i>Basmāla</i> , First and Second Creeds only). In characters of about the 16th century.
122	NAENWA TAHSIL Naenwa.- Dargāh of Chānd <u>Shāh</u> near the Jail. Central <i>mihrāb</i> .	Sultāns of Mālwa	Maḥmūd <u>Khaljī</u>	A.H. 870, (words), Muḥarram 4=1465 A.D., August 27	Arabic & Persian, Naskh	Records that due to uprisings of infidels of Naenwah, Hadauti and Kalwar, Sultān Maḥmūd <u>Shāh Khaljī</u> conquered the country (<i>Wilāyat</i>) of Naenwah and established Muslim rule therein. At that time Sultān ‘Alāu’-d-dīn (Fiddan <u>Shāh</u> , the youngest son of Maḥmūd <u>Shāh</u> of Mālwa) was the ruling king of the country of Ranthambhor. During that time <u>Shaikh</u> ‘Abdullāh was holding the post of <u>Shahnaḡī</u> (i.e. the superintendent of buildings) of Naenwah, who after destroying the temple of Hindus, constructed a mosque at its place.
123	Dargāh of Sayyid Sālār. Eastern wall (inner saide).	.....	.....	1) A.H. 1858, Ramaḍān 15 = 1648 A.D., September 23 2) Samvat 1705, Kārtik Bu.2	Persian & local Dialect, Nasta‘līq & Nāgarī	Bilingual. States that during the governorship of Rāja Sri Nāhir <u>Khān</u> Solanki (?) this tomb (Roza), alongwith the four surrounding walls, of Mirān Sayyid Sālār was constructed by Muḥammad <u>Shāh</u> son of Pīrū, the dyer (i.e. <i>Rangrez</i>).
124	KOTA DISTRICT KISHANGANJ TAHSIL Nāhargarh.- Fort. Bottom of a bastion (Burj).	Mughal	Aurangzeb	A.H. 1090 (& words) Jumādā II, 20, Saturday = 1679 A.D., July 19	Arabic & Persian, Naskh	States that during the reign of Aurangzeb ‘Alāmgīr this fort was built by Qutū’d Dīn son of Nāhir Dil, a Rathore Rajput who named it as Nāhargarh.

C.- Arabic and Persian Inscriptions, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
125	PIPALDA KALAN TAHSIL Khatoli.- Fort. Grave in the courtyard of Qāḍī Pāre-kī Masjid. Foot-side.	Rulers of Bundi	Ram Singh	1) A.H. 1274, Jumādā II Tuesday = 1858 A.D., January 19 - February 11 2) Samvat 1914, Phalgun Bu	Persian verse & prose, Nasta'liq	States that one Jamī'at Khān son of Bhikan Khān, a native of Jhālāwār (Rajasthan) had come to this place to pay visit to Mahārāja Bheru Singhji, the Jāgīrdār, but he died on the given date.
126	SANGOD TAHSIL Bapaur Kalān.- Graveyard. Headstones. No. 1	.....	.....	1) A.H. 1357, Dhulqa'da 25 2) 1939 A.D., January 16 Monday	Urdu verse & prose, Nasta'liq	Records the death of Mullā Mannājī alias Muḥammad Ḥussain son of 'Abdu'llāh Nurbāf (i.e. Weaver). Written by Ya'qūb and his brother Anwar, the weavers of Bayāwar.
127	No.2.	.....	.....	1) A.H. 1362, Ṣafar 6, Tuesday 2) 1943 A.D., February 12	Urdu, Nasta'liq	Records the death of Qāḍī Faṭḥ Muḥammad,
128	SAWAI MADHOPUR DISTRICT HINDAUN TAHSIL Hindaun.- Graveyard, Zachha Bāori. Sarcophagus.	.....	.....	.....	Arabic & Persian , Naskh & Nasta'liq	Contains religious text (First Creed) and the name of the deceased as Qāsim son of 'Abdu'r Raḥīm. In characters of about the 18th century.
129	KHANDAR TAHSIL Chhān.- Jāmī' Mosque. Southern wall of the prayer hall.	.....	.....	.....	Arabic, Naskh	Contains religious text (First Creed only). In characters of about the 14th century.

130	Old mosque. Slabs lying loose in the courtyard. No. 1.	.....	.....	.....	Do.	Do. (<i>Qur'ān</i> , Chapter II, part of verse 255). Do.
131	No. 2.	.....	.....	.....	Arabic, <u>Thulth</u>	Do. (<i>Qur'ān</i> , Chapter III, part of verse 194). Do.
132	Slabs lying loose near ruined Imāmbārā.	.....	.....	.....	Arabic, <u>Thulth</u> & <u>Naskh</u>	Do. (incomplete words from <i>Qur'ān</i>) Do.
133	‘Īdgāh. Pieces of inscribed stones fixed in the boundary wall.	.....	.....	.....	Arabic, <u>Naskh</u>	Do. Do. Do.
134	Khandār.- ‘Īdgāh. Central <i>mīhrāb</i>.	.....	.....	A.H.1290=1873 A.D., March 1 - 1874 A.D., February 17	Persian, Nasta‘līq	Mentions the name of Muḥammad Ḥusain <u>Khān Thānadār</u> of Khandār, a resident of Lahārī, District Muḥaffar Nagar (in U.P.) (who seems to be the builder of ‘Īdgāh). Written by Munshī Muḥammad Ism‘ā‘ī <i>Muḥarrir Thana</i> (Khandār) who was the resident of Nārnaul.
135	Loose slab lying in the mosque. (Originally from the fort mosque).	Lodī	Ibrāhīm <u>Shāh</u>	A.H.928 (words), Ramaḍān 20, Wednesday = 1522 A.D., August 13	Persian verse & prose, <u>Naskh</u>	States that the mosque was built by Masnad-i-‘Ālī Zafar <u>Khān</u> , the conqueror of the fort Nagar(?), at the suggestion of <u>Shāikh</u> Ḥasan Farzand, when Aḥmad Fidā‘ī was the <i>Shahna-i-‘Imārat</i> (i.e. the Superintendent of the buildings). Composed by Aḥmad ‘Īsā and written by ‘Abdu’s-Sattār son of ‘Abdu’l Ḥaq(?), the <u>Khatīb</u> of the above mosque.
136	SAWAI MADHOPUR TAHSIL Sherpūr.- Dargāh of Ḥājī Bābā. Slab lying loose. (Originally from Multānī Bāgh-kī-Masjid.)	.....	.....	A.H.1100 (& chronogram)= 1688 A.D., October 16 - 1689 A.D., October 4	Persian verse, Nasta‘līq	Damaged. Records the construction of the lofty mosque by Nizāmu’d-Dīn ‘Alī. Composed by Ḍamīr.
137	TODA BHIM TAHSIL Toḍā Bhīm.- Roofless <i>Maqbara</i> , Pilo kī Thāi. On a pillar.	.....	.....	A.H.980, Muḥarram 2 = 1572 A.D., May 15	Arabic, <u>Naskh</u>	Contains religious text (<i>Qur'ān</i> , Chapter LXI, part of verse 13 and Nād-i-‘Ālī).

C.- Arabic and Persian Inscriptions, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
138	Do. On another pillar.	.....	.....	A.H.1013 = 1604 A.D., May 20 - 1605 A.D., May 8	Persian verse & prose, Nasta'liq	States that Nawwāb Amīr Muḥammad Maṣūm (Nāmī), who was assigned the post of ambassador to Irāq, composed and scribed these verses at this place while returning from that country.
TONK DISTRICT						
TONK TAHSIL						
139	Tonk.- Inscriptional slabs kept in the Office of the Director, Maulāna Abu'l Kalām Āzād Arabic and Persian Institute, Tonk. No.1.	.....	.....	.....	Arabic, Naskh	Fragmentary and incomplete. Contains some words of religious nature. In characters of about the 14th century.
140	Do.No.2.	.....	.....	.....	Do.	Contains religious text (Second Creed only). In characters of about the 15th century.
141	Do. No.3.	.....	.....	A.H.791, Sha'-bān 20, Friday night = 1389 A.D., August 14	Persian, Naskh	Records the death of the wife of Sarkhail Turmatī. Cf. <i>Annual Report on Indian Epigraphy (AREp)</i> 1955-56, No. D 168, where it is listed under Hindaun. Now reported missing from there.
142	Do. No.4.	.....	.....	.....	Arabic Naskh	Damaged. Refers to the grave of Sayyid Sūfī (?). In characters of about the 14th century.
143	Do. No.5.	Mamlūk	Maḥmūd Shāh	A.H.655 (words), Dhil-Hijja 1 = 1257 A.D., December 10	Do.	Assigns the construction of a mosque to Aibak al-Sanāī during the <i>Ayālat</i> (i.e. governorship) of al-Amīr al-Isfahsālār Balban.
144	Do. No.6.	.....	.....	.....	Do.	Contains religious text (<i>Qur'ān</i> , Chapter LXI, part of verse 13, Chapter XII, part of verse 64 and First Creed). In characters of about the 17th century.

UTTAR PRADESH HARDOI DISTRICT BILGRAM TAHSIL						
145	Baghdād.- Mosque in a field. On the facade.	.....	.....	.....	Persian verse, Nasta'liq	Badly damaged. Seems to record the construction of a mosque by Faiḍ Muḥammad and <u>Khairu'</u> -Zamān. Date portion lost. In characters of about the 17th century.
146	Mallawān.- Zarī-wālī Masjid, Nuṣrat Nagar. On the facade.	.....	.....	A.H.1238 (& chronogram) = 1822 A.D., September 18 - 1823 A.D., September 6	Do.	States that Muḥammad <u>Bakhsh</u> built this mosque out of his personal money.
SANDILA TAHSIL						
147	Ghausganj.- Jāmi' Mosque, Barā Newāda. On the facade.	.....	.....	1) A.H.960 = 1552 A.D., December 18 - 1553 A.D., December 6 2) A.H.1365, Muḥarrām 12 = 1945 A.D., December 17	Persian verse & prose, Nasta'liq	Modern. Containing a Persian couplet, it records the dates of construction and renovations of the mosque.
UNNAO DISTRICT HASAN - GANJ TAHSIL						
148	Āsiwan.- Jāmi' Mosque, Purānī Bāzār. On the facade.	Nawwābs of Awadh	<u>Ghāzi</u> 'd-Dīn Ḥaider	A.H.1237(& chronogram) = 1821 A.D., September 28 - 1822 A.D., September 17	Persian verse, Nasta'liq	Records the construction of Jāmi' mosque by <u>Ghulām</u> 'Alī <u>Khān</u> in the time of Abu'l-Muẓaffar, <u>Shāh-i-Zamān</u> Mu'izu'd-Dīn (i.e. <u>Ghāzi</u> 'd-Dīn Ḥaider <u>Khān</u>).
149	Jhalotar.- On the door frame of the house of Shri Muḥammad <u>Ḥārith</u> Qidwā'i, the <i>Pradhān</i>	A.H.1303 = 1885 A.D., October 10 - 1886 A.D., September 29	Persian, Nasta'liq	Contains the date, probably that of construction of the gate.

C.- Arabic and Persian Inscriptions, 1987-88 - Contd.,

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
150	Do. Over the central wooden entrance. (Inner side).	.....	.....	A.H.1153 = 1740 A.D., March 18 - 1741 A.D., March 7	Arabic verse, Naskh	Damaged. Contains religious text (<i>Nādi-‘Alī</i>) and the date.
151	Mohān.- Mosque near Akbarī Gate. On the central <i>mihrāb</i> . (Photograph).	.....	.....	A.H.1310 (& chronogram) = 1892 A.D., July 26 - 1893 A.D., July 14	Urdu verse, Nasta‘līq	Assigns the construction of a mosque to Qādī Dīndār (son of) Nūru’d-Dīn ‘Alī Khān.
152	Akbarī Gate. Slab to the left side. Do.	.....	.....	1910 A.D.	Persian, Nasta‘līq	Records the erection (of the gate) by Ḥakīm Sayyid Muḥammad Jawwād, younger brother of late Ḥakīm Sayyid Muḥammad Sajjād, sons of Sayyid Akbar ‘Alī.
153	Nawābganj.- Madrasawālī Masjid. On the facade.	Nawwābs of Awadh	[Nawwāb Amīnu’d-Daula]	A.H.1260 (& chronogram) = 1844 A.D., January 22 - 1845 A.D., January 9	Persian verse, Nasta‘līq	States that a <i>sarāī</i> , a market, a well, a mosque and a garden were built by Nawwāb Amīnu’d-Daula.
154	Neotanī.- Jāfariya Masjid, Sayyidwādā. On the facade.	.....	.....	A.H.1319 (chronogram) = 1901 A.D., April 20 - 1902 A.D., April 9	Do.	Records the construction of a mosque by Muḥammad Jafar.
155	Imāmbāṛa near Jāfariya Masjid, Sayyidwādā. Above the entrance.	.....	.....	1892 A.D.(& chronogram).	Do.	States that Muḥammad Ja‘far built the Imāmbāṛa (<i>Mātam Sarā</i>) and endowed his whole property for its maintenance.

156	Jāmi' Masjid. On the eastern wall. (Left side).	.....	.....	1) A.H.1323 (& chronogram) 2) 1905 A.D. (& chronogram)	Persian prose & verse, Nasta'liq	Records the renovation of the Jāmi' Mosque at <i>Qasba Neotanī</i> . Composed by Wāḥī.
157	Dargāh Qādī Diyāu'd-Dīn, Pukhta Garhī. Headside of a grave.	.....	.....	1) A.H.989, Rajab 22 = 1581 A.D., August 22 2) A.H.1404, Muḥarram 19 = 1983 A.D., October 26	Persian, Nasta'liq	Modern. States that Ḥadrat Qādī Diyāu'd-Dīn Qādirī expired on the first date and his tomb was built by Ḥadrat Sayyid Muḥammad 'Amin Miyān Qādirī Barakātī, son of Ḥadrat Maulānā Muṭafā Haider Sayyid Ḥasan Miyān Qādirī, Trustee, Khānqāh-e-Barakātiya, Marehra, Etah District, U.P. on the second date. Also states that the inscriptional slab was fixed by 'Atīq Aḥmad Qādirī, Barakātī, of Kānpūr.
158	Newalganj.- Mosque, Thāna Maḥalla. On the facade.	.....	.....	A.H.1315 (& chronogram) = 1897 A.D., June 2 - 1898 A.D., May 21	Persian verse, Nasta'liq	States that a mosque, a well and a garden, were built by Ḥusainī Jān and Qurbān 'Alī. Composed by Ṣabīḥ.
159	SAFIPUR TAHSIL Bāngarmau.- Mosque called 'Ālim-wālī Masjid. Loose slab.	.....	.....	A.H.1193 (& chronogram) = 1779 A.D., January 19 - 1780 A.D., January 7	Do.	Refers to the construction of a mosque, and a beautiful house by Faḍl-i-'Azīm.
160	Masjid Faṭḥ Khān, Naunchālganj. On the central <i>mihrāb</i>.	.....	.....	A.H.1293 = 1876 A.D., January 28 - 1877 A.D., January 15	Arabic & Persian, Naskh & Nasta'liq	Contains religious text (First Creed) and the date, probably that of completion of the mosque.

C.- Arabic and Persian Inscriptions, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
161	Mosque called <u>Resham</u> Masjid, Hatyā. On the facade.	.....	.....	A.H.1255 (& chronogram) = 1839 A.D., March 17 - 1840 A.D., March 4	Persian verse, Nasta'liq	Assigns the construction of a mosque to one Imām <u>Bakhsh</u> .
162	Nūrī Masjid, Chāh-i-Mīrān. Above the entrance.	.....	.....	.....	Urdu verse, Nasta'liq	Contains couplets in praise of the mosque. In characters of about the 19th century.
163	Qāzīpūr.- Qāḍī Ṣahīb - kī Masjid. On the southern wall.	.....	.....	A.H. 1072 = 1661 A.D., August 17- 1662 A.D., August 5	Persian, Nasta'liq	Badly damaged and weather-beaten. Seems to record the construction of a mosque by Qāḍī Abu'l-Ḥasan.
164	Safīpūr.- Barā Imāmbāra Mosque, Qāḍiyāna. On the facade.	Nawwābs of Awadh	[Āṣafud Daula Yahyā <u>Khān</u>]	A.H. 1202 (& chronogram) = 1787 A.D., October 13 - 1788 A.D., October 2	Persian verse, Nasta'liq	States that during the time of Nawwāb Āṣafu'd - Daula, this mosque was constructed by 'Azīm <u>Khān</u> .
165	Do. on the eastern wall.	.....	.....	Do.	Do.	Contains the chronogrammatic phrase for the construction of the mosque by 'Azīm (<u>Khān</u>).
166	Bassan Miyān - Wālī Masjid, Maḥalla Dargāh. On the facade.	.....	.....	A.H. 1195 (& chronogram) = 1780 A.D., December 28 - 1781 A.D., December 16	Persian verse, Naskh	Records the construction of a mosque by <u>Shah</u> Fahmu'llāh, the spiritual guide of Maulavi Faḍl-i-'Azīm.

167	Hāte - Bāzār- Walī Masjid. On the facade.	.....	.....	A.H. 1272 (& chronogram)= 1855 A.D., September 13 - 1856 A.D., August 31	Persian verse, Nasta'liq	Assigns the construction of a mosque to one Sayyid Bakhshish 'Alī.
168	Tomb of Makhdūm Shāh, Mahalla Dargāh. Above the entrance.	.....	.....	A.H. 1288 (& chronogram)= 1871 A.D., March 23 - 1872 A.D., March 10	Do.	States that a dome over the grave of Shāh Ḥadrat Khādim Saḥī was built by the wife of Maqbūl Shāh, with the cooperation of Hashmat Chaudhari and Faḍilat Ḥusain. Composed by 'Aziz and written by Naubat Rāi (of Sandila in U.P.).
169	Do. On the northern wall. (Inner side).	.....	.....	.....	Persian, Nasta'liq	Refers to the grave of Ḥadrat Makhdūm Shāh Khādim-i-Saḥī, Nizāmī and Chishtī. In characters of about the 19th century.
170	Mosque of the above Dargāh.	.....	.....	A.H. 1325 (& chronogram)= 1907 A.D., February 14 - 1908 A.D., February 3	Persian verse, Nasta'liq	Damaged. Records the construction of the mosque. Composed by Qais.
171	Tomb of Shāh Saḥī. Facade of the porched entrance.	.....	.....	A.H. 1147 (& words & chronogram) = 1734 A.D., May 23 - 1735 A.D., May 12	Do.	States that the entrance of the tomb of Makhdūm Shāh Saḥī was built by Muḥammad 'Alī.
172	Mosque, Sayyidwāda. Facade.	.....	.....	A.H. 1249 (& chronogram) = 1833 A.D., May 21 - 1834 A.D., May 9	Do.	Records the construction of the mosque by Ḥājī Barakat. Composed by Aslam.

C.- Arabic and Persian Inscriptions, 1987-88 - Contd.,

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
173	Tīn-Minār-Wālī Masjid, Tarafdārān. Facade.	.....	.....	A.H. 1263 (& chronogram) = 1846 A.D., December 20 - 1847 A.D., December 8	Urdu verse. Nasta'liq	Records the construction of a mosque by Amīr Ḥaider. Composed by Sarosh
174	Mosque near Sayyid Shāh 'Alī's house, Shaikh Zādgān. Facade.	.....	.....	A.H. 1202 (& chronogram) = 1787 A.D., October 13 - 1788 A.D., October 1	Persian verse, Nasta'liq	Badly damaged. Refers to the construction of a mosque. Also contains the name of 'Āqil, probably the builder.
175	Sainta.- Tomb of Bābā Shāh Mīrān. Above the entrance.	.....	.....	.... (?) Jumādā ...(?), 1	Persian, Naskh	Badly damaged. Contains the names of Shāh Jānu'llāh and Muḥammad. In characters of about the 19th century.
176	Takia.- Jāmi 'Masjid near Bus Stand. Facade.	.....	.....	A.H. [1196] = 1781 A.D., December 17 - 1782 A.D., December 6	Persian verse, Nasta'liq	Badly damaged. Records the construction of a mosque by Fadl-i-Āzīm.
177	UNNAO TAHSIL Unnāo.- Small tomb in Talib Sarāi. Grave inside the tomb. Sarcophagus.	.....	.....	A.H. 1312 (& two chronograms) = 1894 A.D., July 5 - 1895 A.D., June 23	Persian prose & verse, Nasta'liq	Records the death of Khān Bahādur Mīrzā Kalb-i-'Alī Khān, son of Mīrzā Kalb-i-Ḥasan Khān, nom-de-plume Nādir, the Deputy Collector, son of Iḥtirāmu'd-Daula Dabīru'l- Mulk Mīrzā Kalb -i- 'Alī Khān Bahādur, Haibat Jung. Further states that the deceased was a poet and served the British Government and toured Turkey, Paris & London for 3 years. Composed by Sayyid Ghulām Ḥaider Khān Bahādur, Naqvī.

178	Do. Headside of the above grave.	.....	.....	1) A.H. 1312 (& two chronograms) <u>Dhi'l-Hijja</u> , 22, Monday= 2) 1856 A.D. 3) 1879 A.D., August 4) 1889 A.D., April 5) 1895 A.D., June 17	Do.	Same as above. Further states that <u>Khān Bahādur Mīrzā Kalbe-'Alī Khān</u> , the deceased, settled at <u>Fathgarh alias Farrukhabād</u> , after his retirement as Collector. His elder brother, named <u>Āghā Kalb</u> , Extra Assistant Commissioner, died at Unnao on the fifth date. Written by <u>Muḥammad Yūsuf</u> .
179	Do. Grave outside the tomb. Sarcophagus.	.....	.....	A.H. 1327 (& chronogram)= 1909 A.D., January 23 - 1910 A.D., January 12	Urdu prose & verse, Nast'aliq	Records the death of <u>Āghā Kalb-i-Haider</u> , at the age of twenty four on the given date at Lucknow and that his body was brought from there to Unnao (for his burial).
180	Jāmi 'Masjid. Facade.	.....	.....	A.H. 1245 & chronogram) = 1829 A.D., July 3 - 1830 A.D., June 21	Persian verse, Nasta'liq	Records the construction of the Jāmi 'Mosque by <u>Qudratu'llāh</u> .
181	Small tomb in <u>Kakrah Bāgh</u> (<u>Jawahar Nagar</u>). Above the entrance.	A.H. 1316 (& chronogram) = 1898 A.D., May 22 - 1899 A.D., May 11	Do.	States that <u>Aminu'llāh</u> constructed his own tomb, spending a large amount.

C.- Arabic and Persian Inscriptions, 1987-88 - *Contd.*,

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	WEST BENGAL MALDA DISTRICT ENGLISH BASZAR SUB-DIVISION					
182	Mahdīpūr.- Mināron Wālī Masjid. Facade.	Sultāns of Bengāl	Ruknu'd Dīn Bārbak <u>Shāh</u>	A.H. 871 (words) = 1466 A.D., August 13 - 1467 A.D., August 7	Arabic verse & Persian, <u>Thulth</u> & <u>Naskh</u>	Fragmentary. Records the construction of a middle gateway during the reign of Ruknu'd-Dunyā wa'd-Dīn Abu'l-Muzaffar Bārbak <u>Shāh</u> as'- Sultān.
183	Do. Above the central <i>mihrāb</i>.	.....	.....	.....	Arabic, <u>Naskh</u>	Contains religious text (<i>Qur'ān</i> , Chapter II, verse 255). In characters of about the 16th century.
184	Do. Loose slab.	.....	.....	.....	Do.	Do. (<i>Qur'ān</i> , Chapter XXI, part of verse 87 and verse 88) only. Do.
185	Do. Another loose slab.	.....	.....	.....	Do.	Do. (<i>Qur'ān</i> , Chapter 39, part of verse 46, Chapter 59, part of verse 22 and Chapter CXII, verse 4 and Second Creed) only. Do.
186	Mahdipur High School. Loose stones. No.1.	.....	.....	.....	Do.	Fragmentary. Purport not clear. Do.
187	Do. No. 2	Sultāns of Bengāl	Nāṣiru'd- Dīn Maḥmūd <u>Shāh</u>	.....	Do.	Do. Containing titles and name of the king as - Sultānu'l 'Ādil, Nāṣiru'd- Dunyā Wa'd-Dīn Abu'l Muzaffar Maḥmūd <u>Shāh</u> as- Sultān, it records the construction of a mosque by <u>Khān-i-Aẓam</u> , <u>Khāqān-i-Mu'azzam</u> <u>Khān-i- Jahān</u> . Do.

188	Do. No. 3.	Do.	Fath <u>Shāh</u>	.....	Persian verse, <u>Naskh</u>	Damaged. Contains verses eulogizing Fath <u>Shāh</u> . Do.
189	Do. No. 4.	Do.	[Bārbak] <u>Shāh</u>	.....	Arabic, <u>Naskh</u>	Fragmentary. Contains religious text (<i>Qur'ān</i> , Chapter XXXVI, verses 3-4, Chapter XLVIII, verse 1). Do.
190	Do. No.5.	Do.	Maḥmūd <u>Shāh</u>	A.H. 863 (words) = 1458 A.D., November 8 - 1459 A.D., October 27	Arabic, <u>Naskh</u> in <u>Tughra</u> -i-Ma'Kūs	Damaged. Records the construction of a mosque during the reign of Nāṣirū'd-Dunyā wa'd-Dīn Abu'l- Muẓaffar Maḥmūd <u>Shāh</u> as- Sultān.
191	Malda Town.- Malda Museum. Slab reported to have been brought from Gauṛ.	Do.	Nusrat <u>Shāh</u>	A.H. 930 (words) = 1523 A.D., November 10 - 1524 A.D., October 28	Arabic, <u>Naskh</u> in <u>Tughra</u>	Records the erection of a gate of the Jāmi' Mosque by the king.
192	District Library near Malda Museum. Loose slab.	Do.	<u>Shamsu'd-Dīn</u> Muẓaffar <u>Shāh</u>	A.H. 898 Rabi'ī I, 10 = 1492 A.D., December 30	Do.	States that the Jāmi 'Masjid was constructed during the reign of <u>Shamsu'd-Dunyā</u> wa 'd - Dīn, Abu'l Muẓaffar Nusrat <u>Shāh</u> as - Sultān, by Majlis al- Mu'azzam al- Mukarram Majlis Ulugh <u>Khurshid</u> . Published in <i>Inscriptions of Bengal</i> , Vol. IV, (Rajshahi, 1960), p. 148. pl. 36.
193	Loose slab in the B.T. College, reported to have been brought from Pichli Gangrampur.	Do.	<u>Shamsu'd-Dīn</u> Yūsuf <u>Shāh</u>	A.H. 881 (words) Jumādā II, 10 = 1476 A.D., September 30	Arabic prose & Persian verse, <u>Naskh</u>	Damaged. Records the construction of a mosque during the reign of <u>Shamsu'l-Millat</u> wa'd-Dunyā wa'd-Dīn, Abu'l Muẓaffar Yūsuf <u>Shāh</u> as - Sultān, son of Bārbak <u>Shāh</u> as-Sultān, son of Maḥmūd <u>Shāh</u> a 's-Sultān. Also mentions the Kotwāl-i- <u>Shahr</u> Malik.
194	KALIA CHAK SUB-DIVISION Chaspara.- Jāmi 'Masjid. Loose slab.	.....	.....	.....	Arabic, <u>Naskh</u>	Contains religious text (<i>Qur'ān</i> , Chapter VII, verse 23; Chapter II, part of verse 201) only. In characters of about the 16th century.
195	Māsimpur.- Jāmi' Mosque. To the right of the central <i>mihrāb</i>.	.....	.....	.....	Do.	Do. (<i>Qur'ān</i> , Chapter LXI, verse 13; Chapter XII, verse 64 and Chapter XIII, part of verse 13) only. Do.

C.- Arabic and Persian Inscriptions, 1987-88 - Concl'd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
196	Do. Loose slab.	.....	.....	.....	Do.	Do. (<i>Qur'ān</i> , Chapter XCIV), Ends with a prayer. Do.
197	Do. On four faces of a loose pillar in the courtyard.	.....	.....	.....	Do.	Do. (<i>Qur'ān</i> , Chapter LIX, verses 22, 23 and Attributes of God) only. Do.
198	<u>Shujāpūr</u> . Jāmi' Mosque. In the left wall of the main entrance.	Sultāns of Bengāl	'Alāu'd- Dīn Ḥusain Shāh	A.H. 922 (words) = 1516 A.D., February 5 - 1517 A.D., January 23	Arabic, Naskh in <u>Tughrā</u>	Records the construction of Jāmi' Mosque, during the reign of 'Alāu'd - Dunyā wa'd- Dīn Abu'l - Muẓaffar Ḥusain Shāh as -Sultān, by <u>Khān</u> - i - Mu'azzam Ni'mat <u>Khān</u> .

D - List of Photographs, 1987 - 88

Sl.No.	Locality	Description	Size of Negative
10261	Tirukkachchūr, Chingleput Taluk, and District, Tamil Nadu	Inscription of Chōḷa Rājādhirāja II (<i>A.R.Ep.</i> , 1909, No.261)	Square
10262	Ālyār Tirunagari, Srivaikuntham Taluk, Tirunelveli District, Tamil Nadu	Inscription of Māravarmaṇ Pāṇḍya <i>alias</i> Tribhuvana chakravartti Kulaśēkharadēva (<i>Ibid.</i> , No. B 465).	Do.
10263	Siddhalingamaḍam, Tirukkoyilur Taluk, South Arcot District, Tamil Nadu	Inscription of Rāshṭrakūṭa Kṛishṇa III, Year 18, (<i>Ibid.</i> , No. B. 370)	Do.
10264	Ālyār Tirunagari, Srivaikuntham Taluk, Tirunelveli District, Tamil Nadu	Inscription of Pāṇḍya Kulaśēkharadēva, year 17, (<i>Ibid.</i> , No. B. 467)	Do.
10265	Mācherla, Palnad Taluk, Guntur District, Andhra Pradesh	Inscription of the Kākatiya king Pratāparudra, dated Śaka 1236, (<i>Ibid.</i> , No. B. 586)	Do.
10266	Mōṭupalli, Bapatla Taluk, Guntur District, Andhra Pradesh	Inscription of the Redḍi, king Annapōṭha Redḍi dated Śaka 1280, (<i>Ibid.</i> , No. B. 601)	Do.
10267	Dharwad (Through Prof. S.H. Ritti), Dharwar Taluk and District, Karnataka	Copper-plate grant of Chalukya Vikramāditya (I), dated Śaka 531- (<i>A.R.Ep.</i> , 1978-79, No. A 11) Plate I	Do.
10268	Do.	Do. Plate IIa (<i>Ibid.</i>)	Do.
10269	Do.	Do. Plate IIb, (<i>Ibid.</i>)	Do.
10270	Do.	Do. Plate III. (<i>Ibid.</i>)	Do.
10271	Chandēraṇi, Himatnagar Tahsil, Sabarkantha District, Gujarat	Inscription of the Vikrama year 1826, <i>Ibid.</i> , No. B 53	Do.
10272	Māshāḷa, Afzalpur Taluk, Gulbarga District, Karnataka	Inscription of the Kalyāṇa Chālukya king Tribhuvanamalla (Vikramāditya VI), year 39 (<i>Ibid.</i> , No. B. 143.)	Do.
10273	Bamai (Bhopal Museum), Huzur Tahsil, Sehar District, Madhya Pradesh	Inscription of the Paramāra king Jayasimha, Vikrama 1308, (<i>Ibid.</i> , No. B. 195)	Do.
10274	Mudigere, Tarikere Taluk, Chikmagalur District, Karnataka	Copper-plate of Vishṇuvarma, year 9, General view of the plates	Do.
10275	Do.	Do. seal	Do.
10276	Do.	Do. Firest plate, second side	Do.
10277	Do.	Do. Second plate, First side	Do.
10278	Do.	Do. Second plate, Second side	Do.
10279	Do.	Do. Third plate, First side	Do.
10280	Do.	Do. Third plate, second side	Do.

D - List of Photographs, 1987 - 88 - Contd.,

Sl.No.	Locality	Description	Size of Negative
10281	Do.	Do. Copper plate charter of Simhavarman	Do.
10282	Do.	Do. Seal	Do.
10283	Do.	Do. First plate, Second side	Do.
10284	Do.	Do. Second plate, First side	Do.
10285	Do.	Do. Second plate, Second side	Do.
10286	Do.	Do. Third plate, First side	Do.
10287	Do.	Do. Thid plate, Second side	Do.
10288	Do.	Do. Fourth plate, First side	Do.
10289	A, B, C, and D	Development of Indian Scripts Tree	35 mm
10290 to 10297	Rāṇikhet, Almora District, Uttar Pradesh	Coins received from Dr. Ramsingh	Do.
10298	Andhavaram, Narasannapeta Taluk, Srikakulam District, Andhra Pradesh	Pot containing copper-plate grant discovered at Andhavaram. Same as Neg. Nos. 3194 and 3195	Do.
10299	Hāthigumpha, Udayagiri hills, Puri District, Orissa	Inscription of Khāravēla Last half. Select Inscriptions by D.C. Sircar. pl. XXXVII	Do.
10300	Do.	Do. Right half. (<i>Ibid.</i>)	Do.
10301	Tummulagūdem, Ramannapeta Taluk, Nalgonda District, Andhra Pradesh	Copper-plate inscription of Viṣṇukunḍin, king Vikramēndra II, Regnal year 11, (<i>A.R. Ep.</i> , 1969, No. A 3)	Do.
10302	Do.	Do. plates II b and IIIa. (<i>Ibid.</i>)	Do.
10303	Do.	Do. Plate IIIb and IV a. (<i>Ibid.</i>)	Do.
10304	Do.	Do. Plate IV b and Va. (<i>Ibid.</i>)	Do.
10305	Do.	Do. Vb. (<i>Ibid.</i>)	Do.
10306	Do.	Do. Seal (<i>Ibid.</i>)	Do.
10307	Umāchal hill, near Gauhati Tahsil, Kamarup District, Assam	Rock inscription of Surēndravarman. <i>Ep. Ind.</i> , Vol. XXXI, pl. facing p. 68	Square.
10308	Nidhanpur, Panchakhaṇḍa, Sylhet, Assam	Plates of Bhāskaravarman, plate I (<i>Ibid.</i> , Vol. XII, Plate facing p. 74)	Do.
10309	Do.	Do. Plate IIa (<i>Ibid.</i>)	Do.
10310	Do.	Do. Plate IIb (<i>Ibid.</i> , Plate facing p. 75)	Do.

D - List of Photographs, 1987 - 88 - *Contd.*,

Sl.No.	Locality	Description	Size of Negative
10311	Do.	Do. Plate III (<i>Ibid.</i>)	Do.
10312	Do.	Two lost plates of Nidhanpur copper-plates of Bhāskaravarman III First side. (<i>Ibid.</i> , Vol.XIX. Plate facing p.118.)	Do.
10313	Do.	Third plate, second side (<i>Ibid.</i>)	Do.
10314	Do.	Penultimate plate, first side (<i>Ibid.</i> , Plate facing p.119)	Do.
10315	Do.	Do. Punultimate plate, second side, (<i>Ibid.</i>)	Do.
10316	Do.	A Third lost plate of Nidhanpur inscription of Bhaskaravarman, First side (<i>Ibid.</i> , Plate facing p.246)	Do.
10317	Do.	Do. Second side. (<i>Ibid.</i> , p.247)	Do.
10318	Guwahati, Guwahati Taluk, Kamrup District, Assam. Inscription on the foot-hills	Kāmākhyā temple.	Do.
10319	Hajo (Pavmakka), Kamarup District, Assam	Inscription on a slab fixed into the wall facing the tomb	Do.
10320	Thāligrām, Silchar Sub-division, Cachar District, Assam	Inscription on a slab kept in the house of Shri Ballah Burman	Do.
10321	....	Inscription of Harijaravarman	Do.
10322	Tēzpur, (Bhumragiri hill), Tezpur Taluk, Sonitpur District, Assam	Inscription on a rock kept at the proper right side at the end of the bridge starting from Tēzpur	Do.
10323	.....		Do.
10324 to 10335	Mysore, Mysore Taluk and District, Karnataka	Arabic Inscriptions on the two canons at KARP Mount Police Headquarters office	35 mm.
10336	Taxila, Rawalpindi District, Pakistan	Kharōshthī numeral 15 in Silver Scroll inscription of the year 136 (<i>C.I.I.</i> , Vo. II, Plate XIV facing p. 77)	Do.
10337	Kurram, Near Peshawa	Do. Numeral 20, Casket inscription of the year 20. (<i>Ibid.</i> , Plate XXVIII A between pp. 154-55)	Do.
10338	Kāldarra, near Dargai in Swāt	Do. Numeral 113, Inscription of the year 113, (<i>Ibid.</i> , Plate XIII (2) facing p. 65)	Do.
10339	Brahmagiri, Molkalmuru Taluk, Chitradurga District, Karnataka	Brāhmī Numeral 256 (Rock Inscription) (<i>C.I.I.</i> , Vol.I, Plate facing p. 177)	Do.

D - List of Photographs, 1987 - 88 - *Contd.*,

Sl.No.	Locality	Description	Size of Negative
10340	Nānāghāt, Junnar Tahsil, Pune District, Maharashtra	Do. Numeral 7 Cave Inscription of Nāganikā (<i>ASWI</i> , Vol. V, Plate LI (1))	Do.
10341	Do.	Do. Numeral. 10 Do. (<i>Ibid.</i> ,)	Do.
10342	Do.	Do. Numeral 1000 Do. (<i>Ibid.</i> ,)	Do.
10343	Mathurā (Jamālpur mound), Mathura District, Uttar Pradesh	Do. Numeral 7, Pillar base inscription of the year 77 (<i>Ibid.</i> , Neg. No. 9049)	Do.
10344	Nānāghāt, Junnar Tahsil, Pune District, Maharashtra	Do. Numeral 100, cave inscription of Nāganikā (<i>ASWI</i> , Vol. V, Plate LI (2))	Do.
10345	Mathurā Museum, Mathura Tahsil and District, Uttar Pradesh	Do. Numeral 90, Inscription of the year 92, (<i>AREp.</i> , 1958-59, No. B. 788, <i>Ep.Ind.</i> , Vol. XXXIV, pp. 10-11)	Do.
10346	Do.	Do. Numeral 50, Inscription of the Kushāna king Huvishka (<i>Ibid.</i> , 1976-77, No. B 256)	Do.
10347	Do. (Find spot: Gōvindanagar).	Do. Numeral 115, Inscription of the year 115. (<i>Ibid.</i> , No. B 260)	Do.
10348	Do.	Do. Numeral 121, Inscription of the year 121. (<i>Ibid.</i> , No. B 261)	Do.
10349	Tables	Numerical symbols and figures. <i>The Palaeography of India</i> by Rai Bahadur P.G.H. Ojha, Plate No. LXXV	Do.
10350	Do.	Do. <i>Ibid.</i> , Plate No. LXXIII	Do.
10351	Do.	<i>Ibid.</i> , Plate No. LXXI	Do.
10352	Do.	<i>Ibid.</i> , Plate No. LXXII	Do.
10353	Do.	<i>Ibid.</i> , Plate No. LXXIV	Do.
10354	Do.	<i>Ibid.</i> , Plate No. LXXVI	Do.
10355	Kodyamme, Kasargod Taluk, Cannanore District, Kerala	Slab I	Do.
10356	Do.	Slab II	Do.
10357	Aila, Kasargod Taluk, Cannanore District, Kerala	Inscription on a slab set up in the temple of Durgā- paramēśvarī	Do.
10358	Ambaru, Kasargod Taluk, Cannanore District, Kerala	Inscription at the land opposite to Sōmanātha temple	Do.
10359	Delampāḍi, Kasargod Taluk, Cannanore District, Kerala	Inscription on a slab kept in the temple of Mahālingēśvara	Do.
10360	Talangare, Kasargod Taluk, Cannanore District, Kerala	Inscription on a slab at the school	Do.

D - List of Photographs, 1987 - 88 - *Contd.*,

I.No.	Locality	Description	Size of Negative
0361	Ambaru, Kasargod Taluk, Cannanore District, Kerala	Inscription in the temple of Sadāśiva, Side I	Do.
0362	Do.	Side II	Do.
0363	Mulinga, Kasargod Taluk, Cannanore District, Kerala	Inscription on a slab set up in the Mahalingēśvara temple	Do.
0364	Karuppadi, Bantwal Taluk, South Kanara District, Karnataka	Side I	Do.
0365	Do.	Side II	Do.
0366	Hyderabad, Andhra Pradesh	Copper-plate grant of the Bādāmi Chalukya king Vikramāditya I, Plates I and IIa. <i>A.R.Ep.</i> , 1986-87, No.A 4, (<i>J.E.S.I.</i> , Vol. XIII, pp. 71 ff.)	Do.
10367	Do.	Do. Plate IIb and III (<i>Ibid</i>), No.A5.	Do.
10368	Singūr, Sangareddi Taluk, Medak District, Andhra Pradesh	Inscription on a slab kept near the Singūr project guest house	Do.
10369	Ajmer, Garhi Tahsil, Banswara District, Rajasthan	Inscription on a slab kept near the Pārśvanātha-mandir	Do.
10370	Sēvūr, Avinashi Taluk, Coimbatore District, Tamilnadu	Inscription on the west wall of the central shrine of Perumā temple	Do.
10371	Uñjanai, Devakkottai Taluk, Ramnad District	Inscription of Māṇavarman Vīra Pāṇḍya, year 27. (<i>A.R.Ep.</i> , 1980-81, No. B.198)	Quart
10372	Tiruviḷakkuḍi, Mayavaram Taluk, Tanjore District, Tamil Nadu	Inscription of the Chōḷa king Parakēsarivarman <i>alias</i> Rājēndradēva, year 4. (<i>Ibid.</i> , 1926, No.C 110)	Square
10373	Do.	Inscription of the Parakēsarivarman Uttama Chōḷa. (<i>Ibid.</i> , No. C 125)	Do.
10374	Do.	Inscription of the Chōḷa period (?) (<i>Ibid.</i> , No. C 127)	Do.
10375	Do.	Do. year 6 (<i>Ibid.</i> , No. C 128)	Do
10376	Do.	Inscription of Chōḷa Parakēsarivarman (<i>Ibid.</i> , C 131)	Do.
10377	Do.	Tamil Inscription. (<i>Ibid.</i> , No. C 142)	Do.
10378	Sirpūr, Mahasamunda Tahsil, Raipur District, Madhya Pradesh	Stone Inscription of the time of Mahāśivagupta. (<i>Ep. Ind.</i> , Vol. XI, Plate facing p. 190)	2 B
10379	Kaṭak, Cuttack District, Orissa	Copper-plate grant of 31st year of Mahābhāvagupta I. (<i>Ibid.</i> , Vo. III, plate facing No. 348.)	35 mm
10380	Do.	Do. Plate IIa. (<i>Ibid.</i>)	Do.

D - List of Photographs, 1987 - 88 - *Contd.*,

Sl.No.	Locality	Description	Size of Negative
10381	Do.	Do. Plate II b, (<i>Ibid.</i> , Plate facing p. 349)	Do.
10382	Do.	Copper-plate grant of the 3rd year of Mahābhavagupta II (Plate I.) (<i>Ibid.</i> , p. 356)	Do.
10383	Do.	Do. Plate I, (<i>Ibid.</i>)	Do.
10384	Do.	Do. Plate IIa, (<i>Ibid.</i>)	Do.
10385	Do.	Do. Plate IIb, (<i>Ibid.</i> Plate facing p. 357)	Do.
10386	Do.	Do. Plate III., (<i>Ibid.</i>)	Do.
10387	Nagpur Museum, Nagpur District, Maharashtra	Copper-plates of Mahābhavagupta I, Janamējaya, Plate I, (<i>Ibid.</i> , Vol. VIII, Plate facing p. 140)	Do.
10388	Do.	Do. Plate IIa, (<i>Ibid.</i>)	Do.
10389	Do.	Do. Plate IIb, (<i>Ibid.</i> , Plate facing p. 141)	Do.
10390	Do.	Do. Plate III, (<i>Ibid.</i>)	Do.
10391	Sonpur (Sonepur), Sonpur Sub - division, Sambalpur District, Orissa	Vakratentali charter of Mahābhavagupta I, Janamējaya, Plate I. (<i>Ibid.</i> , Vol. XI, Plate facing p. 94.	Do.
10392	Do.	Do. Plate II a, (<i>Ibid.</i>)	Do.
10393	Do.	Do. Plate IIb, (<i>Ibid.</i> , Plate facing p. 95)	Do.
10394	Do.	Do. Plate III (<i>Ibid.</i>)	Do.
10395	Do.	Nibinnā grant of Mahāśivagupta Yayāti, Plate I, (<i>Ibid.</i> , plate facing p. 96)	Do.
10396	Do.	Do. Plate II a, (<i>Ibid.</i>)	Do.
10397	Do.	Do. Plate IIb, (<i>Ibid.</i> , plate facing p. 97)	Do.
10398	Do.	Do. Plate III (<i>Ibid.</i>)	Do.
10399	Kēlgā (former Sonpur state), Sambalpur District, Orissa	Sonpur plates of Kumāra Sōmēśvardēva plate A. (<i>Ibid.</i> , Vol. XII, Plate facing p. 240.)	Do.
10400	Do.	Do. Plate Ba, (<i>Ibid.</i>)	Do.
10401	Do.	Do. Plate Ca, (<i>Ibid.</i>)	Do.
10402	Do.	Do. Plate Cb, (<i>Ibid.</i> , Plate facing p. 241)	Do.
10403	Do.	Do. Plate Da, (<i>Ibid.</i>)	Do.

D - List of Photographs, 1987 - 88 - Contd.,

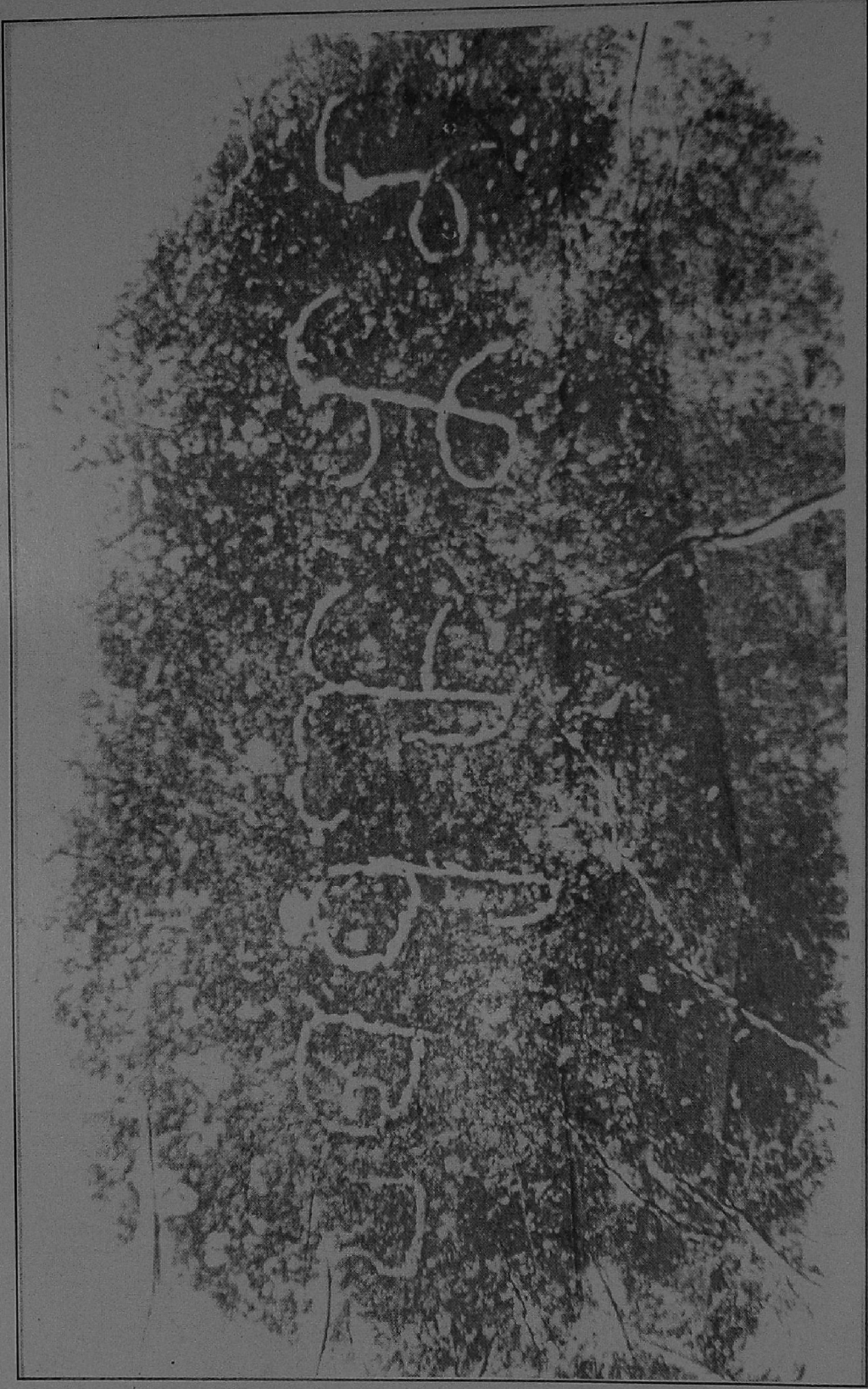
Sl.No.	Locality	Description	Size of Negative
10404	Do.	Do. Plate Db. (<i>Ibid.</i>)	Do.
10405	Udayagiri and Khaṇḍagiri	Inscription of Udyōta Kēsari in the Navamuni Cave. (<i>Ibid.</i> , Vol. XIII, Plate III. No. XIV, XV a and b Plate facing p. 166)	Do.
10406	Do.	Inscription of Udyōta Kēsari in Lalatēndu Kēsari's cave (<i>Ibid.</i> , No. XVI)	Do.
10407	Mahā-kōśala, Historical Society, Balpur, Bilaspur District, Madhya pradesh	Copper-plates of Mahābhavaguptarāja-dēva. Seal. (<i>Ibid.</i> , Vol. XXII, plate facing p. 136)	Do.
10408	Do.	Do. Plate Ib. (<i>Ibid.</i>)	Do.
10409	Do.	Do. Plate IIa. (<i>Ibid.</i>)	Do.
10410	Do.	Do. Plate IIb. (<i>Ibid.</i>)	Do.
10411	Do.	Do. Plate IIIa. (<i>Ibid.</i>)	Do.
10412	Do.	Do. Plate IIIb. (<i>Ibid.</i>)	Do.
10413	Sonepur, Sonepur, Raj Sambalpur District, Orissa	Copper-plate of Mahābhavagupta II, Janamējaya, year 17, Plate I, (<i>Ibid.</i> , Vol. XXIII, pl. facing p. 252)	Do.
10414	Do.	Do. Plate IIa. (<i>Ibid.</i>)	Do.
10415	Do.	Do. Plate IIb. (<i>Ibid.</i>)	Do.
10416	Do.	Do. Plate IIIa. (<i>Ibid.</i>)	Do.
10417	Do.	Do. Plate IIIb. (<i>Ibid.</i>)	Do.
10418	Do. Ratnagiri, Cuttack District, Orissa	Plates of Sōmavaṃśi Kārṇadēva, Plate I, IIa. (<i>Ibid.</i> Vol. XXXIII, Plate facing p. 266)	Do.
10419	Do.	Do. IIb. (<i>Ibid.</i> , Plate facing p. 267).	Do.
10420	Do.	do. Plate II, IIIa, (<i>Ibid.</i> , Plate facing p. 268)	Do.
10421	Do.	Do. Plate IIIb, (<i>Ibid.</i> , Plate facing p. 269)	Do.
10422	Paradēśipōḍai, Tenkasi Taluk, Tirunelveli District, Tamil Nadu	Brāhmī Inscription(?) (<i>A.R.Ep.</i> , 1912, No. C 25, Plate facing p. 50)	Do.
10423	Malaikkōyil, Tirumayam Taluk, Puddukkottai District, Tamil Nadu	Rock-cut cave Inscription at the entrance into the cave, left side (<i>A.R.Ep.</i> , 1907, No. B. 153).	Do.
10424	Arachchalūr, Erode Taluk, Coimbatore District. Tamil Nadu	Brāhmī Inscription (Three sections combined), (<i>A.R.Ep.</i> , 1961-62, Nos.B 280-82)	Do.

D - List of Photographs, 1987 - 88 - *Contd.*,

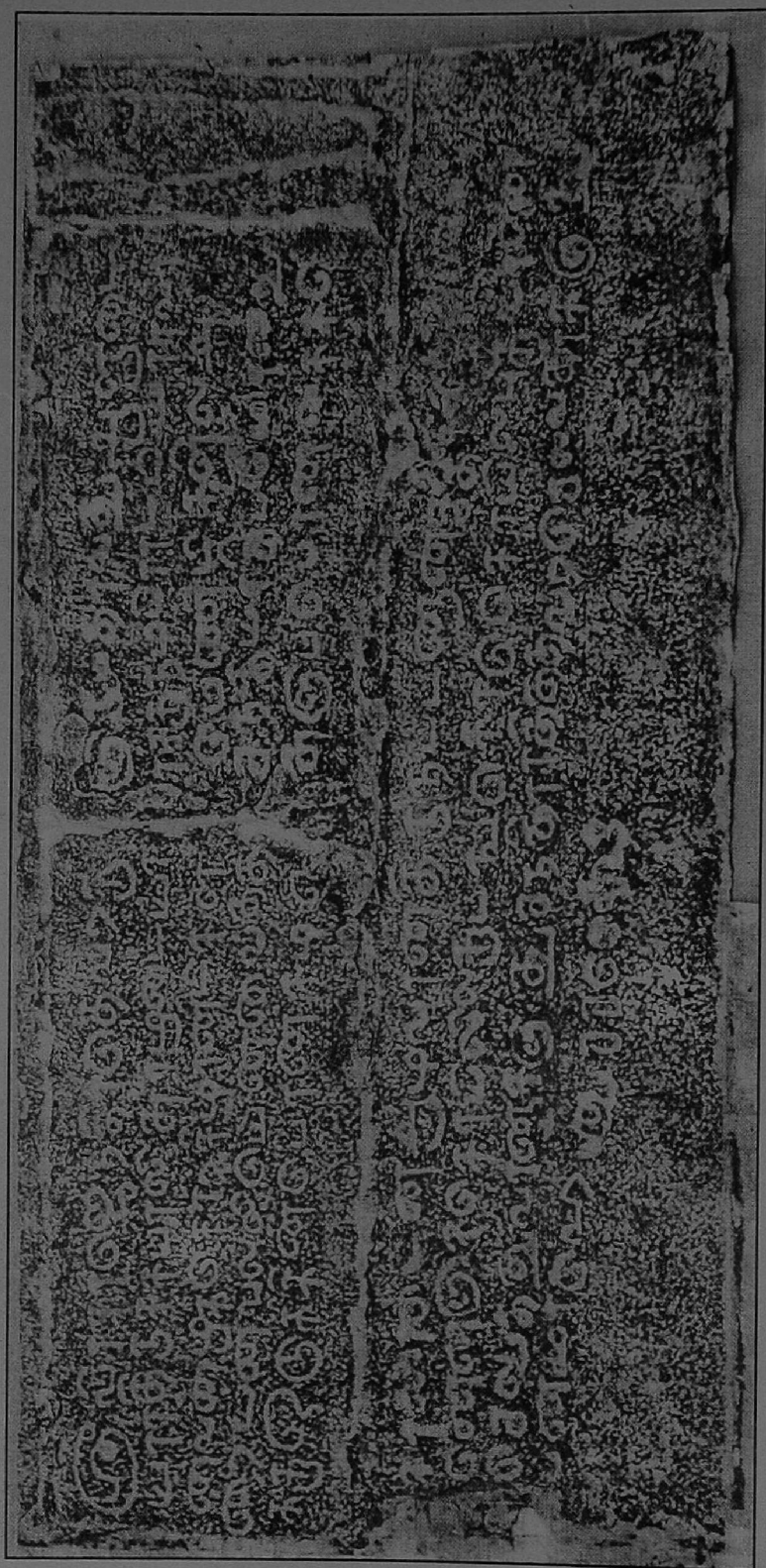
Sl.No.	Locality	Description	Size of Negative
10425	Śivakāśi, Sattur Taluk, Ramnad District, Tamil Nadu	Copper-plate grant of Pāṇḍya king Vīrapāṇḍya, Regnal year 2+1, Plate I (<i>A.R.Ep.</i> , 1960-61, No. A 21)	Do.
10426	Do.	Do. Plate IIa. (<i>Ibid.</i>)	Do.
10427	Do.	Do. Plate IIb. (<i>Ibid.</i>)	Do.
10428	Do.	Plate IIIa. (<i>Ibid.</i>)	Do.
10429	Do.	Do. Plate IIIb. (<i>Ibid.</i>)	Do.
10430	Do.	Do. Plate IVa. (<i>Ibid.</i>)	Do.
10431	Do.	Do. Plate IVb. (<i>Ibid.</i>)	Do.
10432	Do.	Do. Plate V. (<i>Ibid.</i>)	Do.
10433	Rāmgadh, Sandur Taluk, Bellary District, Karnataka	Inscription of Kṛṣṇadēva-mahārāya, Śaka 1450. (<i>A.R.Ep.</i> , 1943-44, B. 76.)	2B
10434	Tiruchchemmampūṇḍi, Thanjavur Taluk and District, Tamil Nadu	Inscription of Chōḷa Parāntaka I (<i>A.R.Ep.</i> , 1974-75, No. B 134)	35mm
10435	Āvaṇi, Mulbagal Taluk, Kolar District, Karnataka	Inscription of the Western Gaṅga king Pṛithivi- Gaṅgarasa Gaṅgamārttāṇḍa. (<i>Ibid.</i> , No. B. 23)	Do.
10436	Guṇṭupalli, Chintalapudi Taluk, West Godavari District, Andhra Pradesh	Prākṛit Inscription in Brāhmī characters, <i>Ibid.</i> , No. B. 10)	Do.
10437	Do.	Plaque Inscription found in the cave, (<i>Ibid.</i> No. B 13)	Do.
10438	Ellichpūr (Central Museum, Nagpur) Amaravati District, Maharashtra	Copper-plate grant of king Ādityarāja of Rāshtrakūṭa of Vidarbha, 1st side, (<i>Ibid.</i> , No.A 10)	Do.
10439	Do.	Do. 2nd side. (<i>Ibid.</i>)	Do.
10440	Hyderabad, Hyderabad District, Andhra Pradesh	Western Kshatrapa coin in the collection of Shri Gopal Habergi, Hyderabad. Obverse	Do.
10441	Do.	Do. Reverse (received for chemical treatment)	Do.
10442	Alampūr, Alampur Taluk, Mahabubnagar District, Andhra Pradesh	Inscription of Kalyāṇa Chālukya king Tribhuva-namalla, year 7 (<i>A.R.Ep.</i> , 1979-80, No. B 13)	Square.
10443	Do.	Do. 2nd piece. (<i>Ibid.</i>)	Do.

D - List of Photographs, 1987 - 88 - *Concl'd.*

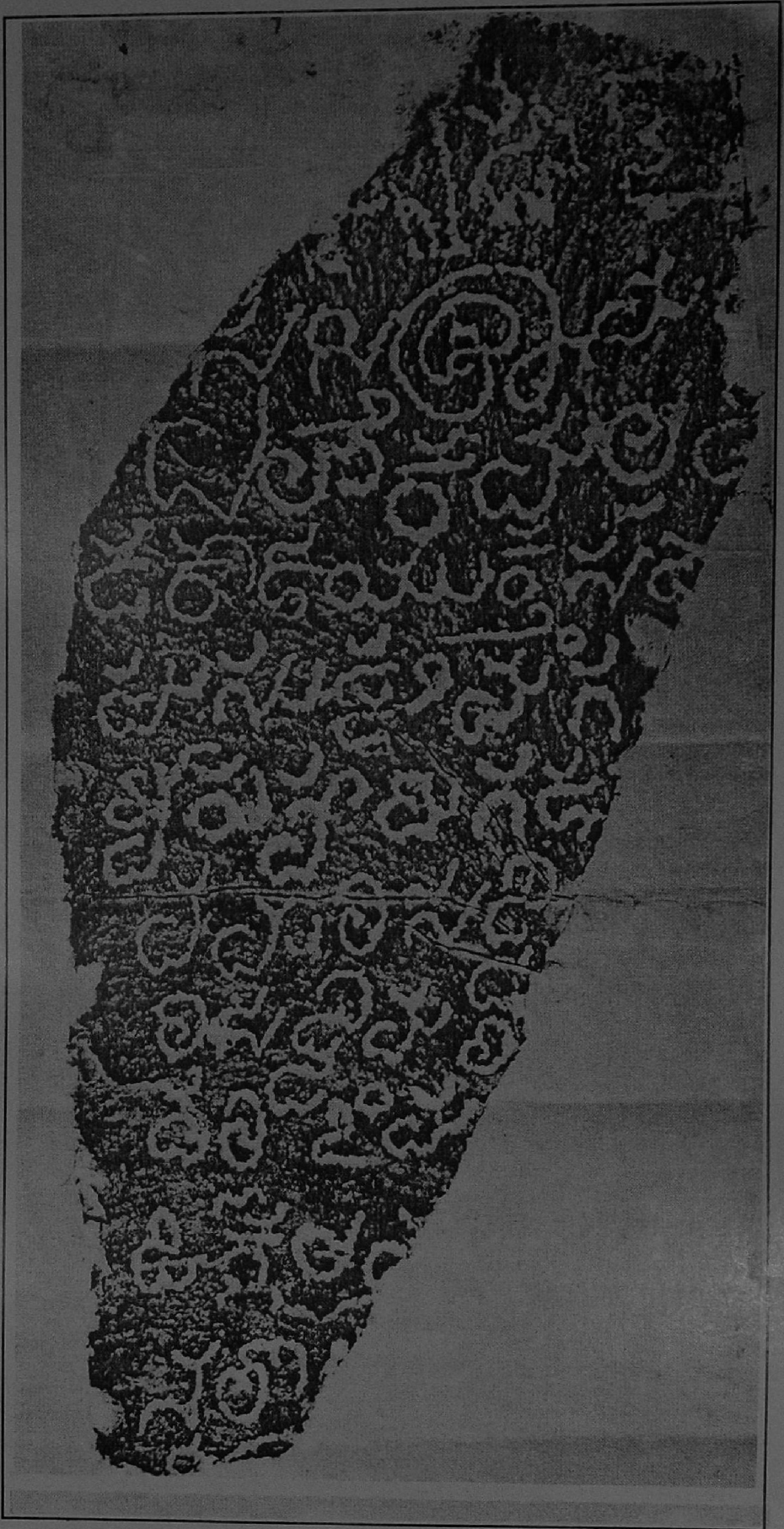
Sl.No.	Locality	Description	Size of Negative
10444	State Archaeological Museum, Hassan (Findspot: Jambūru), Chennarayapatna Taluk, Hassan District, Karnataka	Hero-stone inscription, (<i>Ibid.</i> No. B 166)	Do.
10445	Achalgarh, Abu Road Tahsil, Sirohi District, Rajasthan	Inscription of the Vikrama year 1300, on the pedestal of a black-stone image of Vishṇu on the Western bank of the tank called Mandākinikuṇḍa. (<i>A.R.Ep.</i> , 1964-65, No. B 475)	Do.
10446 to 10843	Mysore, Mysore Taluk and District, Karnataka	Manuscripts in different languages and scripts found in the Nāgalingēśvara-māṭha (exposed in connection with CBI case. Dy. No. 216 dated 27.1.1988). Total number of manuscripts Nos. 399.	35mm.



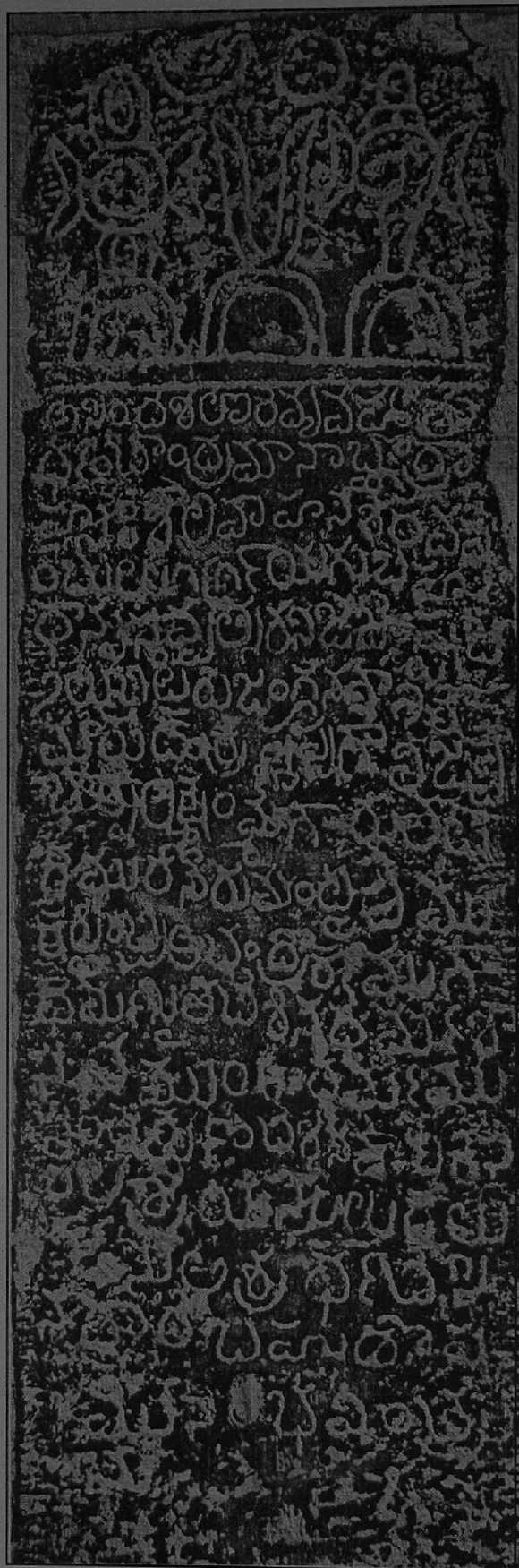
Brāhmī Inscription from Elephanṭā (No. B 93).



Sēvūr Inscription of Koṅgu ruler Vīrarājendra.
year 20 (No. B 108).



Kalmala Inscription of Chālukya [Bhū*]lōkamalla,
1079 A.D. (No. B 53).



Telugu Inscription from Chittēdu
Śaka 1619 (No. B 14).



Tonk Inscription of Sultan Nāṣirud-Dīn Mahmūd Shāh I,
dated A.H. 655 (No. C 143)



Inscription of Fīrūz Shāh Tughluq from Khambāt i.e. Cambay, dated A.H. 762 (No. C 42)

